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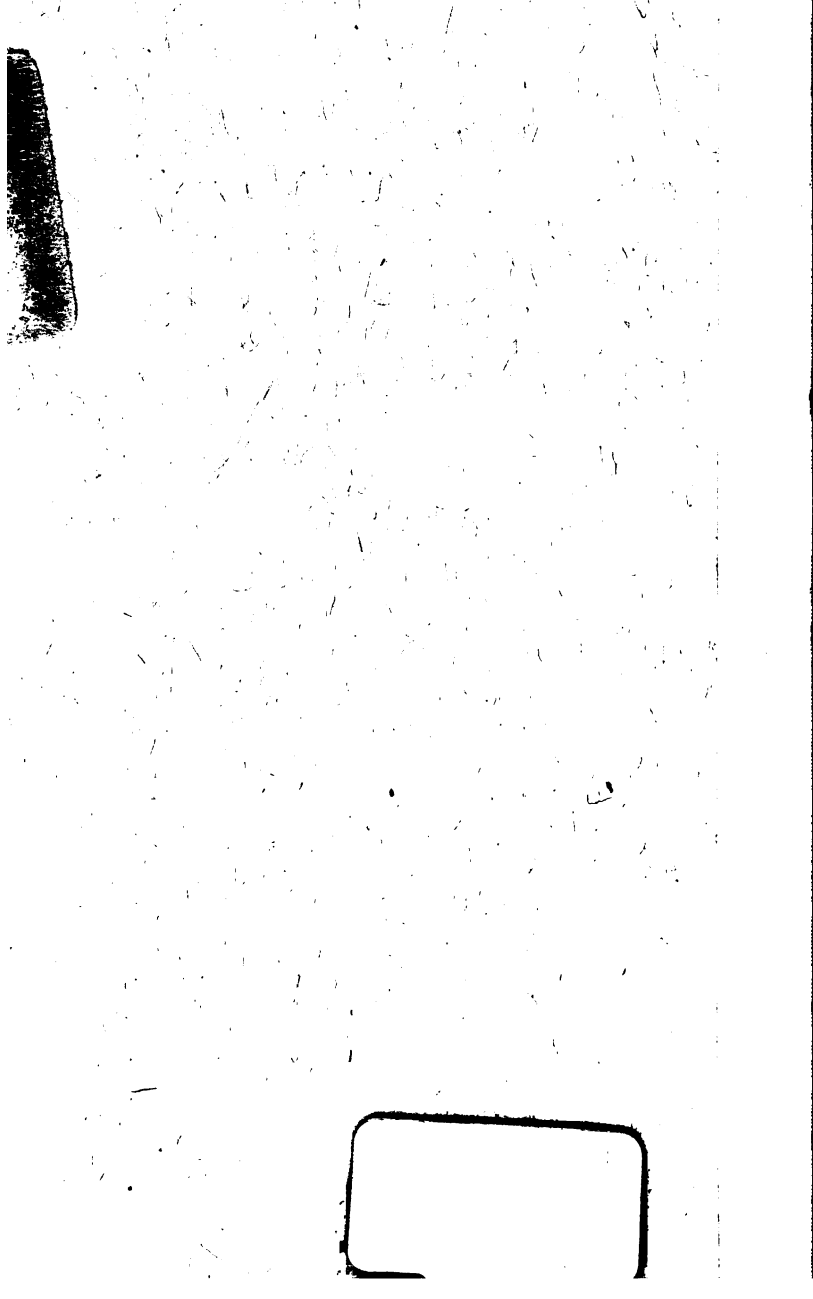
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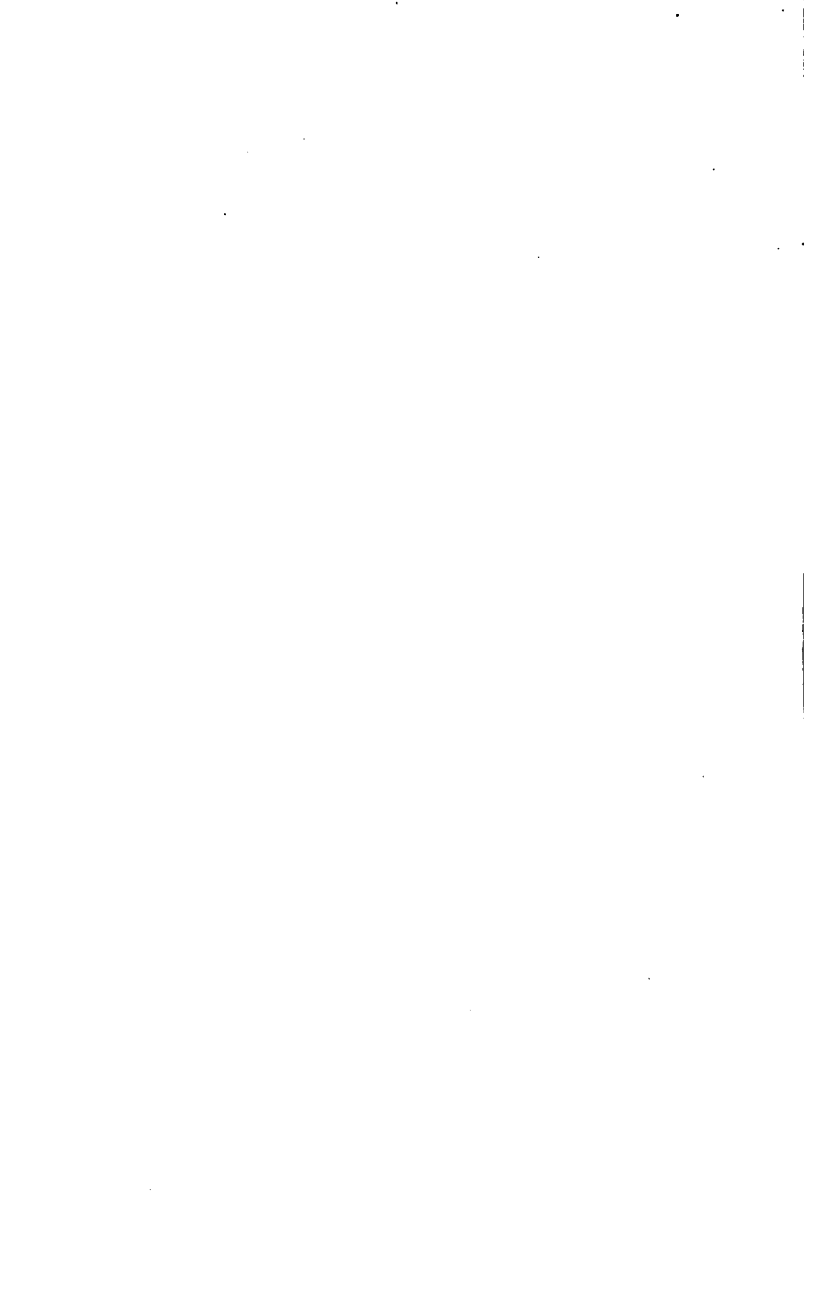


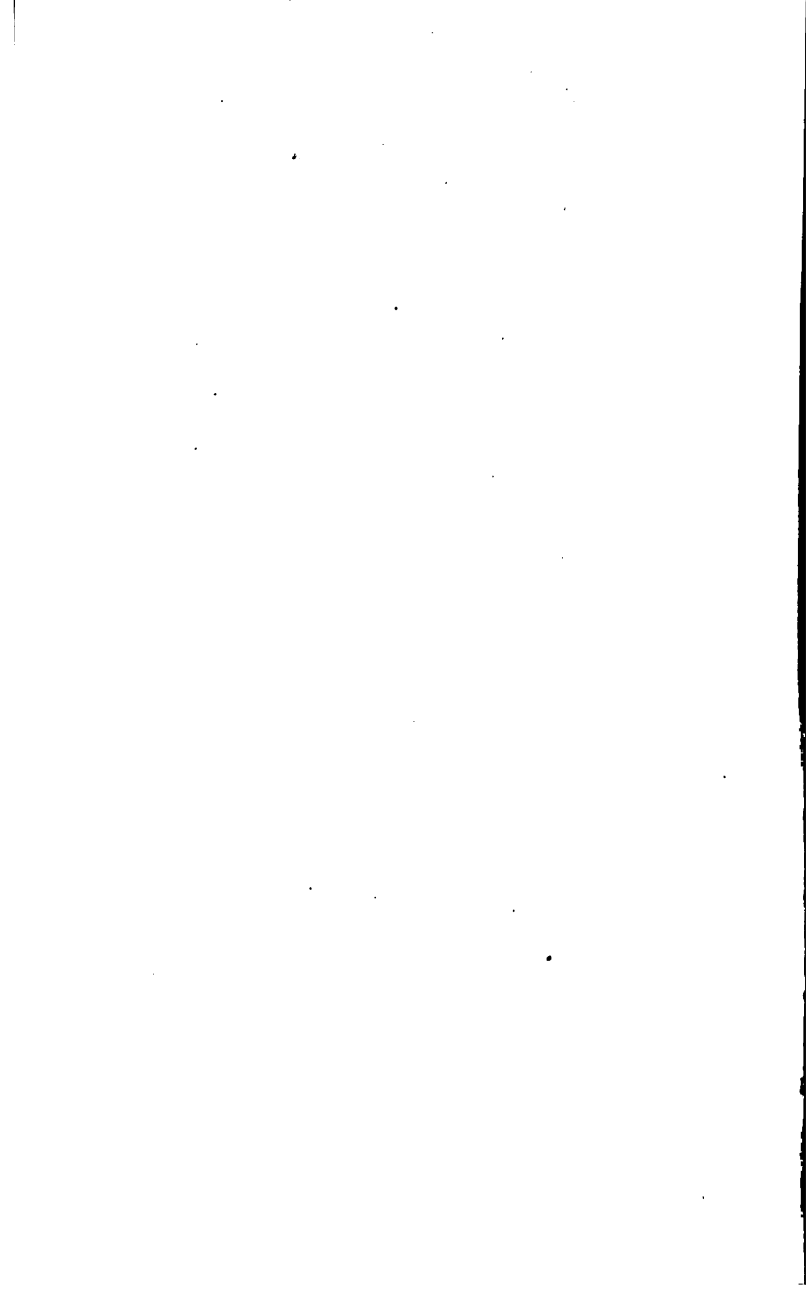
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T. MACCI PLAVTI

TRINVMVS

WITH NOTES  
CRITICAL AND EXEGETICAL

BY

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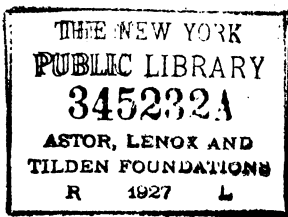
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## PREFACE.

IN reissuing my edition of the *Trinummus*, which was first published in 1872, I think it advisable to repeat the preface then prefixed to it (dated Christmas, 1871). It follows here precisely as it was then.

"The present edition of the *Trinummus* would not perhaps have appeared so soon but for the publication of Ritschl's new edition. It is true that, some three years ago, I had agreed to prepare for Messrs Deighton, Bell & Co. a complete edition of *Plautus* with English notes: but it was understood that so great a work as this naturally required much time and many preparations, though I might have previously collected much material bearing both upon the criticism and explanation of my author. I commenced with the *Trinummus*, and indeed nearly finished a first sketch of the commentary, when I heard that Professor Ritschl was about to re-edit his *Plautus*. I now thought it advisable to wait until the appearance of his new edition, and after that time I again took up my work. Such as it is, and though I am well aware that it falls short of what it might be and ought to be, and what I myself should wish it to be, I now present it to my English friends.

"Since the publication of my *Aulularia* (1866) various works have appeared which it was impossible to neglect. In the first place I would mention the second edition of Corssen's work on pronunciation, to which I have always referred in my notes, the first being now entirely superseded and antiquated by the second. Ritschl himself inaugurated his second edition (if I may say so) by the

27X46

first part of his *New Excursuses on Plautus*, in which—and that is by far the most important feature of it—he showed greater respect for the authority of the mss. and withdrew many of the changes he had formerly made in the text of the poet<sup>1</sup>. But the principal novelty of Ritschl's essay was the wholesale introduction of an ablative *d* into the metres of Plautus to avoid the annoyance caused to Ritschl by the occurrence of hiatus. This doctrine—which was, to say the least of it, highly surprising in a scholar like Ritschl who had hitherto been addicted to sweeping remedies, but had now suddenly been converted to adopt a somewhat homoeopathic panacea: a remedy, moreover, which was, if not as old as the hills, still nearly as old as Plautine criticism itself, but had been distinctly repudiated by him in his earlier stages, excepting of course the ablatives *med* and *ted*—this doctrine seems destined to play in Plautine criticism the part of the whilome apple of Eris. At least Ritschl's essay at once caused Th. Bergk to publish a rejoinder, entitled: *Auslautendes D im alten Latein; ein Beitrag zur lateinischen Grammatik*. Halle, 1870. In spite of the unnecessary acerbity of expression in which Bergk indulges, he seems to have shown that Ritschl certainly went too far in affixing his ablative *d* not only to nouns, adjectives and pronouns, but also to adverbs, prepositions and imperatives. In the same way, C. F. W. Müller, the author of a bulky volume on Plautine prosody written in the spirit, but without the genius, of Ritschl's chapters on prosody in the *Prolegomena* to the *Trinummus*, was roused by the contemptuous treatment he received at Ritschl's hands in the new edition of the *Trinummus*, to publish an elaborate collection of *Addenda* (*Nachträge*)

<sup>1</sup> I may be permitted to quote my own words, written as far back as 1865—"The history of Ritschl's investigations seems to teach a lesson which will most likely be the basis for the labours of the coming time, viz. that we gain

and learn more and arrive at more stable results by means of a critical and conservative observation of single facts than by specious but unsound emendations of seeming irregularities." *Introductio* to *Aulul.* p. lxxiii.

to his first volume, in which he felicitously impugns Ritschl's innovations in the point of final *d*, and of such other supposed archaisms, as *cubi*, *cunde* and a nom. plur. of the first declension in *as*. But all these scholars were, it may be supposed, more or less prejudiced against Ritschl's new doctrine from the very beginning, and even the occasional violence of their expressions is little calculated to produce a favourable impression upon impartial readers. The best refutation of Ritschl's new theories, and one which I confess to be quite satisfactory to my mind, is found in the very calm and candid statement given by Corssen in his new edition, Vol. II. p. 1005—1009. Corssen shows, by simple and incontrovertible numerical statements, that *in the conversational language of the time of Plautus and Ennius the final D of the ablative of nouns had quite disappeared*, and that even as early as the first Punic war the said *d* has disappeared in many instances. Corssen concludes—‘It is certain that a frequent introduction of an ablative *d* into the text of Plautus does not represent a faithful image of the pronunciation of ablative formations in the Plautine period, and that at present Latin Grammar should recognise only those instances of an ablative *d*, which rest on the authority of the mss. or inscriptions.’

“It should be added that the authority of the mss. does not favour the introduction of a final *d* in Plautus, except in the case of *med*, *ted*, and perhaps *sed* (= *se*). In the prepositions *antid* and *postid* the original forms seem also to have maintained their ground somewhat longer than others, but *sed* (‘without’) *red* and *prod* appear only in compounds.

“Concerning adverbs, we have in the famous *Senatus-consultum de Bacanalibus* the adverb *facilumed*, and to this we owe the introduction of a number of similar forms in Ritschl's new edition. But Corssen justly opposes this measure II. p. 469 sq., as Ritschl appears unable to allege a single passage in which an adverb ending in *d* is either warranted by the mss. or necessitated by the metre—except, perhaps, at v. 726 in the present play, where *placided* would seem to avoid an inadmissible hiatus.

But Ritschl's own emendation *placidule*, which he had proposed in his first edition, is too pleasing and too much in the true style of our poet, to be easily exchanged for an uncouth *placided*.

"It remains to say a word on the hiatus. In general, I may state that the sweeping corrections proposed by C. F. W. Müller and the attempt made by Ritschl to obviate the hiatus by introducing a final *d*, after which there would still be left a number of refractory passages, have confirmed my former conviction as to the admissibility of hiatus in the *caesura* and when the line is divided among two or more speakers (*Introd. to Aul.* p. LX). But a new instance of hiatus should be added to those previously collected in my Introduction to the *Aulularia*: viz. *hiatus before a cretic word at the end of a line*, such as we have it in v. 539 of the present play—

nam fûlguritæ sùnt alternæ árbores.

"This kind of hiatus was first pointed out by Spengel, and Brix adopted it in his note on *Men.* 473—

prandí, potavi, scórtum accubui: ápstuli

and in a trochaic line, *ib.* 1160—

vaénibunt serví, supellex, aédes, fundi: ómnia.

In the first place, it is evident that a correction would spoil the style of the passage—though C. F. W. Müller, who is up to anything, has the audacity to propose two conjectures, viz. that we should insert either *inde* or *ei*. In the second line it is just possible that Plautus wrote *fundis* or *fundeis* (even *fundes*), as Bücheler says in his valuable treatise on Latin Declension p. 18<sup>1</sup>), but it is far from being *proven*.

"A similar instance of hiatus occurs *Capt.* 478 (Brix)—

néque me rident. 'úbi cenamus.' inquam atque illi—ábuont

where I should assume a short pause to express the

<sup>1</sup> See also Ritschl, N. P. E. i 114. It may be observed that Ritschl seems to have derived

the first idea of rehabilitating the final *d* from an observation of Bücheler, Lat. Decl. p. 47.

ἀπροσδόκητον of the ensuing word. Plautus may, however, have written *illis* or *illisce*, as Müller thinks: Brix adds *hodie* after *cenamus*, which is certainly quite in the style of Plautus. But in my humble opinion, the very possibility of three or more metrical corrections, among which it is impossible to choose, destroys their probability and confirms the reading of the mss.

“Other instances of the same hiatus are :

ibo ad forum atque haec Démiphoni | éloquar. Men. 797.

nam isti quidem hercle orátioní | Oédipo. Poen. I 3, 84.

facit hic quod pauci, ut sit magistro | ósequens. Curc. II 2, 8.

qui mihi maldicas hómini ignoto | insciens. Men. 495.

(The reading of the first hand in B clearly points to this: *qui mihi male dicas homini hic noto insiens*, whence Gruter emended *homini ignoto insciens*: but the second hand in B has *hic ignoto*, which would obviate the hiatus. For the form *maldicas* which I have restored, see *malfacta* in the present play, v. 185. *beneficium* 638. 1051.)

immútat nomen ávos huic gemino | álteri. Men. 40.

(in a prologue which should be attributed to a later hand, but from which we may conclude that this kind of hiatus was acknowledged by the contemporaries of Sulla.)

“See also A. Spengel’s work ‘*T. Maccius Plautus: on criticism, prosody, and metre*’ (Göttingen 1865) p. 235 sq. though the instances given by him should not be taken on trust, as they are partly corrupt and partly belong to different kinds of hiatus.

“But to return to the passage in our play, in which we maintain that this hiatus should be acknowledged, Ritschl’s nominative plural *alternas* appears to us highly improbable, and we are anxious to see how the editor of the fragmenta Comicorum, Prof. O. Ribbeck, will deal in his second edition with the line of Pomponius in which Ritschl and Nonius recognise another instance of

the ending *as* in the nom. plur. In his new edition of the fragments of the Tragic poets, Prof. Ribbeck bows to the authority of Ritschl and enriches his fragments with a number of final *d*, even giving Pacuvius his share of them. It is, therefore, very probable that he will join Nonius and Ritschl in believing in a nom. plur. *laetitias*, though Bücheler (*Lat. Decl.* p. 17) and Corssen i p. 754 are strongly opposed to it.

"I should add some critical observations on various lines in the present play, were I not conscious of having already too much tried the patience of my readers. But they should consider that I am a German, and that with us it seems to become the fashion to prefix one's *δύττεραι* and *τρίται φροντίδες*, as well as the after-thoughts of one's friends, to a moderate-sized book in the form of a lengthy 'Corollarium' or whatever else it may be called. Not to deviate entirely from this national custom, I will, while sparing the reader my own renewed meditations, give him the benefit of the pretty emendation of my friend Professor A. Kiessling (who has kindly looked at some of my proofs) in v. 831, where we should not repeat *secus nobilis apud homines* from v. 828, but something seems to have been lost to this effect:—

*sēper mendicis modesti sint, sed divitibus molesti.*

I would also add that the (anonymous) reviewer of Ritschl's *Trinummus* in E. von Leutsch's *Philologischer Anzeiger* III. p. 314 (probably O. Seyffert) agrees with me in maintaining *possim* v. 42 against Ritschl, and that the same reviewer seems to be right in suspecting a 'dittography' in the two lines 763 and 764.

"In all other respects I must abide by the book such as it is. In the present state of Plautine criticism it is unpleasant to reflect that scarcely any publication can escape the fate of malevolent criticism, as the tone adopted by our Plautine critics, great and small, is rapidly approaching the style of Gruter and Pareus: but there are some exceptions, and Professor STUEDEMUND, whose researches on the Ambrosian palimpsest may be said to mark quite an epoch in the study of mss. and authors

alike, is at the same time the most courteous adversary among the Plautine scholars of the present day.

Sed hoc unum consolatur me atque animum meum,  
quia qui nil aliud nisi quod sibi soli placet,  
consultat in alios, nugas nugacés agit."

To the preceding remarks I have at present little to add. If I could have followed my own inclination, I should perhaps have recast this edition in a more thorough manner than I have now ventured to do; but I felt bound not to attempt this, for more reasons than one.

Though my humble work was not noticed in Germany (and it had in fact been written only 'for my English friends'), I have every reason to be gratified with the reception it met with among those for whom it was intended.

I have to thank the reviewers of the first edition for the very great courtesy of their notices, most of all the gentleman who reviewed me in the *Saturday Review* of July 13, 1872, and Mr Nettleship, who will, I trust, find that his article on my work in the *Academy* (Vol. III. p. 298) has been duly consulted in the new edition. In the same manner I hope that the 'Saturday' Reviewer will approve of the arrangement of the commentary now carried out, in printing the critical and exegetical notes in two distinct sets. And let me also hope that he will be pleased with the different aspect the work presents now that it issues from an English press. I myself confess that I am not displeased with this change, and consider it a decided improvement.

The kind reception accorded to my book on the part of the English press is in harmony with the favour shown to it by scholars and those engaged in examination and classical tuition. To this circumstance should be ascribed the rapid sale of the book, which has necessitated a second edition after the lapse of little more than two years.

But as the book has been frequently used, and will (I hope) continue to be used in schools and colleges, I have refrained from introducing very sweeping and thorough-



going changes. Those who are, like myself, much engaged in practical teaching, will agree that it is very unpleasant to have discordant editions of a text-book in one and the same class, the second edition perhaps flatly contradicting the statements of the first. While I have therefore added a considerable amount of grammatical information which I thought calculated to increase the usefulness of my work as a school-book, I have not changed the text itself in many places, nor have I introduced many alterations into that part of the commentary which was contained in the first edition; though I have now and then substituted another expression in the place of the one originally adopted, whenever this seemed to help the student to understand the subject more readily.

In the critical notes I have mentioned the changes adopted by A. Spengel in the text of his edition of the *Trinummus* published by Calvary at Berlin. I have also adopted one or two emendations of this ingenious scholar, notably his correction of v. 539. I may, however, be permitted to say that a great many of his alterations appear to me very arbitrary, and some demonstrably false. In a class I would not (I may say by the way) absolutely avoid critical discussion, but if master and pupils happen to be of a critical turn of mind, and if the pupils should be sufficiently advanced to appreciate critical discussions, I think that the sense of a passage will be more fully elucidated and understood in all its niceties by considering the various readings proposed for it than by merely explaining one reading which is to some extent taken on trust.

In revising my notes, I have once more gone over the old commentaries of Lambinus, Taubmann, and Lindemann, and I may say that I have been repaid by finding in them some good observations which had previously escaped my notice. In the first edition I had made much use of the excellent edition of Professor Brix, who has himself utilised the labours of the preceding commentators. Brix's edition has meanwhile been re-issued in 1873. The editor has become a convert to Ritschl's *d*

(which has not, however, met with much favour outside the circles of the 'Ritschelian' school), and there I cannot follow him; but he has also enriched his notes with many careful observations, mostly grammatical—and in some of these I have not hesitated to avail myself of his work. Though I hope that I have always gratefully acknowledged any loan of this kind in the proper place, a general statement should not be omitted in this place; but I may also be allowed to observe that both Brix and myself derive not a small part of our materials from the old commentators, from the *Lexicon Plautinum* of Pareus (besides which I have also employed Pareus's useful *Lexicon Criticum sive Thesaurus linguae latinae*, Norimbergae MDCXLV), and from the *Index verborum* in the Delphine Edition of Plautus. I have also found Weise's *Lexicon Plautinum* very useful, though it is not a trustworthy book.

In a text-book for schools and colleges the editor is not called upon to perplex his readers with original and new theories, or venturesome conjectures; but his first duty seems to me to present a careful and sober digest of the labours of his predecessors. It would be over-modest in me to pretend that I had made no original observation whatever in the present work—those who shall go over the same ground as myself will find out that I have contributed my own modest share to the emendation and explanation of the present play,—but this is merely incidental in a work of this kind, and not its main feature.

Ever since the publication of my edition of the *Aulularia*, I have considered it an honourable office to make myself a free and independent interpreter in England of German philological study. I am proud to say of myself 'nullius addictus iurare in verba magistri.' I venerate Ritschl, whose pupil I once was, even now, though I have been unable to follow the latest development of his Plautine criticism, and though I cannot but disapprove of the acerbity and harshness of some of his expressions; but I do not care whether my works find favour in the eyes of his 'School.' I am gratified to find that Corssen quotes them with approbation in many

passages of the second edition of his great work, and there is a set of Plautine critics—Studemund, Spengel, O. Seyffert, A. Lorenz—who follow the same principle with myself: to respect Ritschl's authority as much as possible, but not blindly to accept as an oracle whatever new doctrine he preaches. To write the history of Ritschl's criticism on Plautus would be an interesting task, but it would be premature to do so before the concluding volumes of his *New Excursuses* and before the termination of his second edition of Plautus.

The success of the present edition of the *Trinummus* has given me courage to publish a few more comedies with English notes. The next play will be the *Rudens*, in which I hope to do more for the text, as Ritschl and other scholars have not yet edited that play.

I hope that the favour shown to the first edition of the *Trinummus* will also be extended to the second issue, and to the companion volumes which will be published in due time.

HAMBURG,

February, 1875.

T. MACCI PLAVTI

TRINVMVS

GRAECA THENSAVRVS PHILEMONIS ACTA LVDIS  
MEGALENSIBVS.

*A* = codex Ambrosianus, at Milan.

*B* = codex Vetus, in the Vatican Library.

*C* = codex Decurtatus, at Heidelberg.

*D* = codex Vaticanus 3870.

*R* = F. Ritschl.

*Sp.* = A. Spengel (ed. of the Trinummus, Berlin 1875).

## ARGVMENTVM.

Thensaúrum *clam* apstrusum ábiens peregre

Chármides

remque ómnem amico Cállicli mandát suo.

istóc apsente mále rem perdit filius.

nam et aédis vendit: hás mercatur Cállicles

1. *clam* added by Ritschl to avoid the hiatus; Spengel omits it again.

The argumenta acrosticha of the Plautine comedies are most likely the productions of some grammarian of the seventh century v. c., as they bear in their prosody the impress of that period in which a great revival of archaic literature took place in connexion with the grammatical and critical study of the old language. This is, e.g., the opinion of O. Seyffert ('de bacchiacorum versuum usu Plautino' p. 48 where he says: 'argumenta acrosticha Plautinarum fabularum septimo saeculo non scripta esse non possunt'), while Ritschl (N. Exc. on Pl. i p. 122) appears to doubt this comparatively early origin of the acrostichs. Besides them, we possess also five other 'argumenta', in fifteen senarii each, which should no doubt be assigned to the second half of the second century after Christ: see Ritschl,

Proll. p. cccxvii.

1. *Thensaurus* is the constant spelling of the best mss. in Plautus (see also v. 18), and is also given by Ribbeck's two good mss. PR in Virg. Georg. iv 229: cf. his Ind. gramm. p. 434. See also my note on Ter. Eun. 10. *n* had in early Latin and in the popular pronunciation of all periods a tendency to creep in where it was not called for: so in *thensaurus* from *θησαυρός*, and *Megalensia* for *Μεγαλήσια* (the festival of the *μεγάλη μήνη*): see Corssen i p. 255. On the other hand, *n* was original in such words as *formonsus* and in the numerals in *ensumus* and in many other instances where we do not find it in the classical period (Corssen i 253 f.). See also n. on *odiossus* v. 37.

4. *et* in the sense of *etiam* is foreign to Plautus.

virgo índotata sóror istius póscitur.  
 minus quó cum invidia eí det dotem Cállices,  
 mandát qui dicat aúrum ferre se á patre.  
 ut vénit ad aedis, hunc deludit Chármides  
 senéx, ut rediit: quóius nubunt líberi.

6. Ritschl formerly edited *det ei* against the mss., and this transposition, though now given up by the author, is defended by O. Brugmann 'de sen.' p. 10 sq.

5. *poscere* is often used absolutely in the sense of *in matrimonium poscere*. Comp. e. g. Aul. 158.

6. *minus quo cum invidia* is highly unusual in the sense of *quo minus c. i.* or *ut cum eo mi-*

*nore i.*

9. The repetition of *ut* is somewhat awkward, but no doubt due to the necessity of having the letter V at the beginning of v. 8.—*nubere* = *matrimonium inire*, 'are joined in marriage.'

## PERSONAE.

LVXVRIA cum INOPIA PROLOGVS

MEGARONIDES SENEX

CALLICLES SENEX

LVSITELES ADVLESCENS

PHILTO SENEX

LESBONICVS ADVLESCENS

STASIMVS SERVOS

CHARMIDES SENEX

SVCOPHANTA

Spengel writes LVSITELIS, a form of the name repeatedly given by the mss. *BCD*. But the instances given by Bücheler, *grundriss der lat. decl.* p. 8, are not exactly to the purpose, as they do not show that Greek names in *ης* ever ended in *is* in the nom. sing. in the *literary* language. I have, however, followed Spengel in omitting CANTOR at the end of the list. The cantor was not one of the characters of the drama, but merely a member of the troupe or band.





## PROLOGVS.

Lv. Sequere hác me, gnata, ut múnus fugarís tuom.

IN. sequór: sed finem fóre quem dicam néscio.

Lv. adést: em illaec sunt aédes: i intro núnciam.

3. *illae* (or *ille*) the mss., *illaec* Fl. R., but Sp. again *illae*.

Most of the prologues to the Plautine plays can be conclusively shown to belong to the end of the sixth century v. c. and to be due to a time in which the old comedies were revived on the Roman stage, the productive power of the living poets having failed. The only three prologues which seem to hold an exceptional position are those to the *Aulularia*, *Rudens*, and *Trinummus*; but on the first, see my note in my edition, from which it will be seen that it must necessarily share the fate of the others. The prologue to the *Rudens*, is, if nothing more, considerably interpolated; and it is not very probable that the above prologue should be genuine, the only exception among its fellows. It is, however, made with considerable skill, and especially the lines 18—21 would, if any reliance were to be placed on this whole kind of compositions, prove it to have been recited at the first performance of the play. (C. Dziatzko believes that the greater part of this prologue, excepting v. 6 and 7, is genuine, but v. 18—21 he holds to be an addition made

by some later scholar. See A. Lorenz, *Phil.* xxxii 272.)

1. *fungi* is in Plautus frequently joined with the accusative, while Terence has it so always in the phrase *fungi officium*: see n. on Ad. 603. Cf. below 354; Men. 223. In the same way we often find *uti* with the acc. (e. g. v. 827), and in Terence also. *frunisci malum* occurs Pl. Rud. iv 3, 73, and *frui* with the acc. is read in Apuleius; *fungi* takes the same case in Tacitus, Suetonius, Apuleius, and even in Corn. Nepos xiv 1, 4, who says *f. militare munus*. See Dräger, *Synt.* i p. 526 sq. *vesci* takes the acc. in Accius, Sallust, and Tac., *potiri* has the same construction in Plautus, Terence, Tacitus, Apuleius, Gellius. See Dräger, p. 528.

2. *finem*, i. e. of my journey, of this expedition.—*finem fore quem dicam* is a somewhat lengthy expression instead of *qui sit finis*. So Rud. 611 sq., *nunc quam ad rem dicam hoc attinere somnium*, *Numquam hodie quivi ad coniecturam evadere*. See also Ter. Phorm. 659 sq.

3. For *em* see n. on Aul. 633. Ribbeck (on Latin particles, p.

nunc, néquis erret vóstrum, paucis in viam  
 5 dedúcam, si quidem óperam dare promíttitis. 3  
 nunc igitur primum quae ego sim, et quae illaéc siet  
 huc quae ábiit intro, dícam si animum advórtitis.  
 prímum mihi Plautus nómen Luxuriae índidit:

6 and 7 are considered spurious by C. Dziatzko and Ritschl, and it should be confessed that they are superfluous after the two lines which precede, and read like a 'dittographia' of them.—*sim* mss. R., *siem* Loman, Sp.

29—31) gives many instances in which this archaic interjection appears at the beginning of a sentence and before a demonstrative pronoun. Being an interjection, *em* is as a rule not elided before a following vowel (Ritschl, Opusc. II 700).—*illaec* and *haec* [i. e. *illae* + *ce* and *hae* + *ce*] are in Pl. the almost constant forms of these two pronouns in the nominative plural of the feminine.—*nunciam* is in the comic poets a trisyllabic word, like *etiam* and *quoniam*: n. on Ter. Andr. 171. *iam nunc* (e. g. Men. prol. 43) is far more emphatic.

4. *erret*: lest you mistake us for more than we are and suppose us to be characters of the play itself.—*in viam deducere* is an expression chosen in agreement with the notion of *errare*, losing one's way.

5. *dare*, for *vos daturos esse*: the present infinitive is frequently found in the old writers after verbs of promising and hoping: see e. g. Ter. Andr. 238, 379 etc. and the other passages quoted in my Index p. 480. Instances from Plautus might be given plentifully: comp. Aul. 108, below v. 755; Capt. 190; Rud. II 3, 45; Cist. II

2, 7 etc. in which it will be found that sometimes a subject is added to the infin., and sometimes omitted. This carelessness of Latin conversational language is analogous to the infinitives present and aorist after *ἐλπίζειν*, *ὑπισχνέσθαι* and similar verbs in Plato: see my n. on Crito p. 53, 27 (p. 111), though Madvig (in the first volume of his *Adversaria*) is in favour of changing them into future infinitives, after the example of the Dutch critics, especially Cobet and Hirschig.

8. The mention of the name of *Plautus* here and v. 19 is at variance with the habit of Terence who in his prologues always styles himself merely *poeta* without introducing his name. It is doubtful whether we shall be justified in assuming this to be the uniform habit of the whole period, or should allow an exception in favour of Plautus.—*Luxuriae* is dat.: the comic writers have, as a rule, the dat. after *nomen addere*, *facere* and *indere*, except once at the end of a line Aul. 162, and once in Ter. Hec. prol. I at the beginning of a line. (See also Dräger I 400.) The line Mil. glor. 86, Ἀλαζῶν *graece*

tum illānc mihi esse gnátam voluit Inopiam.  
 10 sed éa quid huc intro íerit impulsú meo, 10  
 accípite et date vocívas auris dum éloquor.  
 aduléscens quidamst quí in hisce habitat aédibus:  
 is rém paternam me ádiutrice pérdidit.  
 quoniam éf, qui me aleret, níl video esse rélicui,

9. *tum hanc mihi ganatam esse B, tum hanc autem mihi gnatam esse Sp.*; I follow R. 10. According to the laws of Plautine prosody it is impossible to pronounce *introire* as one word and to sound the *o*, but Plautus seems to use it as two words (Ritschl, Proll. clx). In those cases where, according to the ms. tradition, the *o* would have to be sounded, Ritschl proposes to write *introd.* I am, however, inclined to avoid this form (which is not supported by other evidence) by either admitting slight transpositions or in other instances assuming hiatus in the caesura. *sed ea huc quid introd íerit* R. Sp.; I have adopted Bothe's transposition.

*huic nomen est comoediae*, belongs like the present to a prologue of non-Plautine origin.

11. *vocivos* is the form constantly used by Plautus and other archaic writers, instead of the later *vacuus*. See, above all, Munro's note on Lucr. i 520 where it is stated that the *a* in this word does not appear in inscriptions before the age of Domitian. The strongest proof, if any be necessary besides the authority of the mss., may be found in the pun in the *Casina* iii 1, 13 *St. fac habeant linguam tuae aedes. Al. quid ita? St. quom veniam, vocent* (i. e. *vacent*); comp., in the same play, iii 4, 6, *ut bene vocivas aedis fecisti mihi*. Hence also the jocular expression Pseud. i 5, 54, *fac sis vocivas aedis aurium*. (See also Ritschl, n. Exc. i p. 59 sq.)

14. *quoniam*, not 'because' but 'now that'; the conjunction is originally temporal, in accordance with its origin, it being = *quom iam*: in my note on Aul.

9 I compare the German *weil* (I might also have quoted Schiller, Piccolomini iii 1 *das eisen muss Geschmiedet werden, weil es glüht*): I may now add the English *since* (i. e. originally *sithence*) which is still used both to denote time and cause. Comp. also Voss's translation of Homer II. xi 84 sq. '*Weil noch morgen es war, und der heilige tag emporstieg, Haftete jegliches heeres geschoss*' with the original text: *ὄφρα μὲν ἦώς ἦν—τόφρα μάλ' ἀμφοτέρων βέλε' ἤπτετο*.—*qui* is the old ablative = *quo* and *qua*, though it appears also for the plural *quibus*.—*aleret* stands in the dependent clause after the historical present *video*, this being virtually the same as *vidi*. Geppert quotes Bacch. 290 *quoniam sentio quae res gereretur, navem ex templo statuimus*. An even stronger deviation from the ordinary rule is Cic. pro Quinctio v 18 *rogat ut curet quod dixisset*, where one might feel inclined to write *curaret*.

- 15 *dedi ei meam gnatam, quicum una aetatem éxigat.* 15  
 sed de árgumento ne éxspectetis fábulae:  
 senés qui huc venient, í rem vobis áperient.  
 huic graéce nomen ést Thensauro fábulae:  
 Philémo scripsit, Plaútus vortit bárbare:  
 20 *nomén Trinummo fécit. nunc hoc vós rogat* 20  
*ut líceat possidére hanc nomen fábulam.*  
*tantúmst. valete: adéste cum siléntio.*

15. *una* is Vollbehr's addition, the word being omitted in the mss. to the detriment of the metre. Ritschl compares Capt. 720, *quicum una a puero aetatem exegeram*. Comp. also Aul. 44.

17. *i* is the spelling of the palimpsest, which *B* changes into *ii*, a form utterly foreign to Plautus and the old language in general which admits only *ei* and *i*.

15. *dedi...quicum...exigat*: it might seem strange that the present should be used in a final clause dependent on a historic tense; but here *dedi* is really a present perfect: *dedi ei m. gn. quae nunc cum eo habitat*. In the Mil. gl. 131 *dedi mercatori quoidam qui ad illum deferat, ut is huc veniret* we find a flagrant violation of the general rules, and there are other instances of careless constructions in Plautus; but the present line should not be considered as such.

19. Nothing appears to be a stronger proof of the entire dependence of the early Roman literature on Greek originals

than the fact of their own poets calling themselves and their countrymen *barbari* in the same way as a Greek might have done. There are many passages in Plautus (none in Terence) to attest this singular habit, the foremost being the allusion to Naevius, Mil. gl. 211 *nam os columnatum poetae esse indaudivi barbaro*.

20. *hoc* belongs to *nomen* in the next line.

22. *tantumst* 'thus much for this', καὶ ταῦτα μὲν οὖν τὰ τοιαῦτα or *sed haec hactenus*, as Cicero would say. The same phrase recurs Cas. prol. 87; Merc. ii 2, 12; Ter. Eun. 996.

# ACTVS I.

## MEGARONIDES.

Amicum castigare ob meritam noxiam  
 inmoenest facinus, verum in aetate utile  
 25 et conducibile. nam ego amicum hodie meum

ACT I. Sc. 1. Megaronides having heard of the calumnies spread against his friend Callicles and not altogether disinclined to believe them, has resolved to upbraid and tax him with his ill demeanour.

23. *noxia* 'blame': cf. Ter. Phorm. 225 *ad defendundam noxiam*.

24. *immoene*, i. e. *immune*: comp. *moenia* (=munia, muner-  
 ra) below 687; Mil. gl. 228; Rud. 692, and *moenera* in Lucretius 1 29, 32; v 1306. *oe* frequently replaces an older *oi* and later *u*: see Corssen 1 p. 703. (*poenire* for *punire* Cic. de rep. iii 9, 15.) The adjective *munis* occurs Merc. prol. 105. *immoene facinus* is 'a thankless office', 'quod nemo aut rari dono aliquo aut beneficio remunerant, pro quo nemo munis aut munificus est', as J. F. Gronovius justly explains the expression in his Lect. Plaut. p. 337.—*in aetate* properly means 'in the course of human life', *in aetate hominum*, Rud. iv 7, 9. Cf. below

462. See also n. on Aul. 43.

25. *conducibile* 'useful': Plautus is very fond of these adjectives in *-bilis*: below he has *utibilis* instead of the ordinary *utilis* (so also Mil. glor. 613 and in other places). Besides here and v. 36, he has *conducibilis* in five other places, but of other writers only the Auctor ad Herennium seems to use the word (ii 43).—On account of *nam* both the Auctor ad Herennium ii 23, 35 and Cicero in his treatise de inventione 1 50, 95 (where he is merely copying the earlier work) accuse Plautus of a *vitiosa ratio* in the whole argument. But *nam* should not be taken in a strictly causal sense, or rather, in order to give it its proper force, some intermediate thought should be supplied: 'to upbraid a friend is a thankless office. I am at present under the necessity of performing this task, for I am going to, etc.' On this 'connective' use of *nam* see n. on Aul. 27 and 595.

concastigabo pró conmerita nóxia:  
 invítus, ni id me invítet ut faciám fides. 5  
 nam hic nímium morbus móres invasít bonos:  
 ita plérique omnis iám sunt intermórtui.  
 30 sed dum illi aegrotant, ínterim morés mali  
 quasi hérba inrigua súccrevēre ubérrume:  
 neque quícquam hic vile núnc est nisi morés mali. 10

29. *omnis*: this form of the nominative plur. is here given by the best mss. *BCD*, while the palimpsest reads *homines*. Comp. below v. 212. 307. See for these forms in *-is* Munro's observations in the second edition of his *Lucretius*, p. 38, and numerous instances collected by Lachmann *Comm. Lucr.* p. 56 sqq. Instances from inscriptions are given by Corssen i 746 sq.

26. He purposely chooses here stronger expressions than in his first line: *concastigare* and *conmerita noxia*. Comp. the analogous expression *commereri culpam* Aul. 711, Capt. 400, and see Ter. Haut. 83 with my note.

27. The jingle *invítus...invítet* belongs to the many alliterations and assonances peculiar to the language of Plautus and which he no doubt took from popular speech. He abounds in happy and effective combinations of words of the same or similar sound: the present is a very excellent instance on account of the opposite meaning being made more prominent by the similarity of sound. Hence our poet has the same pun again, Rud. 811.—*invítus* sc. hoc facio [neque faciam], ni me invítet etc. Observe also the alliteration in *faciam fides*. In the next line we have directly *morbus mores*.

28. *hic*, i. e. here, which would no doubt be understood of Rome. Allusions to Rome and Roman laws and customs are of frequent

occurrence in Plautus, notwithstanding the general Greek character of his plays. Terence manifests a purer style of composition by avoiding them.—*nímium invasít* 'has greatly tainted': *nímium* is *δευῶς*, see below 34, 931, 1060 and other passages, in which the tendency to exaggerate peculiar to conversational expressions is very conspicuous, collected in Ramsay's *Mostellaria* p. 234.

29. *plerique omnis* πᾶνπολλοί: see n. on Ter. Andr. 55. (Haut. 830; Phorm. 172.) For the nom. pl. *omnis* see crit. notes.—*intermortuos* 'swooning away': from *intermorior*, a verb used by Cato, Pliny and Celsus, in which the preposition *inter* has the same power as in *internecare* (Pl. Amph. i 1, 35). The word occurs only here in Plautus.

31. *inriguos* 'well-watered' occurs only here in Plautus; comp. Hor. Sat. ii 4, 16 *irriguo nihil est elutius horto*, where *hortus* is commonly explained = *herba*, (χόρος).

32. *vile* 'cheap': we are justi-

eorum licet iam métere messem máxumam :  
nimióque hic pluris pauciorum grátiam

35 faciunt pars hominum quam id quo prosint plúribus.  
ita vincunt illud conducibile grátiae,

33 is placed before 32 by Sp.; but without satisfactory grounds.

35. The mss. read *quod prosint*, which was in the old editions changed to *quod prosit*, and considering how frequently an *n* creeps in where it is by no means wanted, it should be confessed that this correction was very easy, though it may also be owned that Ritschl's former emendation *quo prosint* has greater probability. This he has, however, recently cancelled by keeping *quod* and accounting for it as an old ablative sing., a form which he reproduces below, v. 807. But it may be justly doubted whether Plautus would use an abl. *quod* without being obliged to do so on metrical grounds. C. F. W. Müller 'Nachträge' p. 31 defends the reading of the mss. by reminding us of the expressions *id*, *illud*, *nihil prosum* and *noceo*: but it may be doubted whether this be applicable here. Sp. follows R.

fied in seeing in this an allusion to the dearth which seems to have prevailed at Rome at the time of the first performance of the *Trinummus*; see below v. 484.

34 sq. We have here another allusion to the circumstances of the time in which the play was first brought out. Both here and below, v. 1033, the poet complains of the increase of *ambitus*, the *pauciores* (οἱ ὀλίγοι) being of course the aristocratic party. (See Ritschl, Par. p. 350.)

35. *pars hominum faciunt*, a common construction κατὰ σύνθεσιν, the subject expressing plurality. See the instances given by Dräger i 147 sq., and comp. e. g. Most. 114 *magna pars morem hunc induxerunt*. Truc. i 2, 12 *pars spectatorum scitis*; both constructions are blended Capt. 229 *nam fere maxuma hunc pars morem homines habent*, where *maxuma pars homines* =

plerique homines.

36. *gratiae* perhaps properly 'the various exertions of their influence': but it should be observed that Plautus is fond of using the plural of abstract nouns where the singular would be the rule in the classical period. Comp. e. g. *opulentiae* below 490, *veteres parsimoniae* 1028, and other instances collected by Lorenz on Most. 345, and see in general the list given by Dräger i 9. The plural use of abstract nouns is subsequently one of the principal features of later Latin, and above all of the African style: see Bernhardt, *grundriss der röm. lit.* (4th ed.), p. 324.

37. *odiossus* is a genuine spelling here preserved by the palimpsest and warranted by the recurring spellings *IMPERIOSSVS* and *VERRVCOSSVS* in the *fasti Capitolini* (Ritschl *Opusc.* ii 715). The original form of this



quae in rébus multis ópstant odiossaéque sunt 15  
remorámque faciunt rei privatae et públicae.

### CALLICLES. MEGARONIDES.

CA. Larém corona nóstrum decorarí volo:

40 uxór, venerare ut nóbis haec habitátio  
bona faústa felix fórtunataque évenat —  
teque út quam primum póssim videam emórtuam.

42. Ritschl writes *possit* with Lambinus, instead of *possim* of the mss., which is however sufficiently defended by analogous passages which it would be perverse to alter: see n. on Aul. 119 and Ter. Andr. 861. (Sp. justly keeps the ms. reading.)

adjectival suffix being *ontio-* (Corssen i 62), it first became *onso-*, which passed into *osso-* by way of assimilation, and finally settled down to *oso-*, though even in Virgil and Horace the forms seem to fluctuate: see Corssen ii 186, and Ribbeck's Ind. gramm. in the first vol. of his Virgil, p. 434.

38. *remora* is a word probably first formed by Plautus; he has it again Poen. iv 2, 106 (= 918 Geppert); Festus quotes it also from Lucilius (*quaenam vox ex tete resonans meo gradu remoram facit?* xxvi 52, p. 84 ed. L. Müller), and writers of the silver period have it again. Ovid Met. iii 567 says *remora-men*.

Sc. ii. (39). Callicles comes out of his newly-bought house and at first gives his wife orders as to the festive decorations due to the *Lar* of the house. It was the custom to pay special respect to the *Lar* on any festive occasion or whenever an event took place in the family over whose welfare he was sup-

posed to preside. In this way, a *Lar* is decorated with wreaths and flowers at a departure (Merc. 834 sq.) and on a return (Stich. 534), and even the miser Euclio buys an offering to his *Lar* on the approaching nuptials of his daughter: Aul. 383. In the present instance it was necessary to implore the favour and the blessing of the *Lar* on account of the change of residence.

40. *venerari* is used absolutely, 'to pray' to the gods. This use of the word is very frequent in Pl. (Aul. prol. 8; Rud. ii 1, 16; v 2, 62; Poen. v 1, 17, and with an alliteration *venerari Venerem* ib. i 2, 66); in one place, Bacch. 173, we find also an active form (*veneroque*, etc.), comp. Hor. Sat. ii 2, 124.

41. *evenat* for *eveniat* is clearly due to metrical necessity: the same form occurs Mil. gl. 1010, Epid. ii 2, 105, Curo. 39, Pompon. 35 and Enn. trag. 170; so also *advenat* Pseud. 130, *pervenat* Rud. 626, *pervenant* below 93, and *evenunt* Curo. 125.

ME. hic illést, senecta aetáte qui factúst puer, 5  
qui admísit in se cúlpan castigábilem.

45 adgrédíar hominem. CA. quóia hic vòx prope mé  
sonat?

ME. tui bénevolentis, sí ita's ut ego té volo:  
sin áliter es, inimíci atque iratí tibi.

CA. o amíce, salve. ME. et tu édepol salve, Cállicles.  
50 valén? valuístin? CA. váleo, et valui réctius. 11

ME. quid túa agit uxor? út valet? CA. plus quam  
égo volo.

ME. bene hérclest illam tíbi valere et vívere.

CA. credo hércle te gaudére, si quid míhi malíst. 15

ME. omníbus amicis, quód mihist, cupio ésse item.

48, 49. The words *atque aequalis ut vales Megaronides* (which the mss. add after *salve*) are no doubt an interpolation, as may be seen by the hiatus after *salve*, by the awkward position of the name of *Megaronides*, and by the fact of the question as to his health being entirely disregarded by Megaronides, who himself addresses the same question to Callicles. Sp., however, keeps these words and changes *salve* into *salveto*.

43. *senecta aetas*: see n. on Aul. 251. Plautus has the same expression Cas. II 3, 26, 43 and Merc. 985. See Munro on Lucr. III 772.

45. *quóius* is no doubt the genitive of the pronoun used as a possessive adjective, just as *meus*, *tuos* and *suos* were originally genitives, or as in English *mine*, *thine*, *his*, *hers*, *its* are plainly genitives.

46. *benevolens* 'good friend' is frequently used as a subst. by Plautus: e. g. below 356. Most. 195 *amicum et benevolentem* (cf. also Pseud. 699), Pers. 650, below 1148. Ter. Phorm. 97. Compare also the substantival use of *nostro bene merenti* = *nostro benefactori*, Capt. 931. —*te*, sc. *esse*.

47. *es* 'thou art' is always long in Pl.

50. *rectius* 'rather well': *recte* is used of health Persa IV 3, 34. Comp. also Hor. Ep. I 7, 3 *si me vivere vis recteque videre valentem*.

51. The derision of exacting and troublesomewives furnished a fertile theme of jokes to the writers of the New Comedy, and in Plautus and Terence these have been reproduced with much zest. Plautus's *Asinaria* and *Casina* contain powerful pictures of wives wearing the breeches instead of their husbands.—*plus*: Cicero says in the opposite sense, ad Att. IV 14, 1, *quod minus valuisses*.

54. With regard to the accentuation of *omnibus* see n. on

- 55 CA. eho tú, tua uxor quíd agit? ME. inmortalis est: vivit victuraquést. CA. bene hercle nuntias, deosque oro ut vitae tuae superstes suppetat. ME. dum quídem hercle tecum nupta sit, sané velim. CA. vin cónmutemus? túam ego ducam et tú meam?
- 60 faxo haúd tantillum déderis verborúm mihi. 22  
ME. nanctum énim te credis quem imprudentem ob-répseris.

61. I have adopted Geppert's excellent emendation of the reading given by A: *namque enim te* (*tu* the other mss.) *credo mi*: comp. Rud. v 3, 30 sq. *iam te ratu's Nanctum hominem quem defrudares*. Ritschl reads *nempe enim tu, credo, me*, his changes being by no means easier than those admitted by Geppert, and the sense he obtains decidedly inferior in point. Sp. retains the text of the mss. *BCD*, which I believe to be quite inadmissible. Comp. v. 63, in which we should now assume *nanctu's* to be said with a kind of sneer.

Aul. 137, and cf. below v. 75.

55. Comp. Philemon fragm. (p. 426 Mein.), ἀθδναρόν ἐστὶ κακὸν ἀναγκαῖον γυνή.

57. The alliteration *superstes suppetat* renders the expression highly effective. *suppetit* means 'it is sufficient': so As. i 1, 42 *non suppetunt dictis data* 'his gifts are not sufficient in comparison with his words', i. e. are not proportionate to his words. See also Pseud. 108 *utinam, quae dicis, dictis facta suppetant*. The dative *vitae* is dependent both on *superstes* and the verb: for the sense comp. also Persa 331, *ut mihi supersit, suppetat, superstitet*.

58. For the scansion of *dum quídem hercle* see Introd. to the Aul. p. XLVI.

60. *faxo* 'I warrant you': the subjunctive in the dependent clause is in this sense not so frequent as the future ind.:

see n. on Ter. Ad. 847.—*haúd tantillum* 'not the very least bit': phrases like this are always accompanied by the speaker with a gesture showing their real meaning.—*verba dare* 'cheat, deceive': n. on Aul. 62.—This line is perfectly natural in the mouth of Callicles, Megaronides having previously complained of his curst wife, v. 54.

61. *obrepere* is here and below 974 joined with the accusative, though in later Latin it always takes the dative (Cicero joins it with *ad* or *in*): the Plautine construction is, however, imitated by the writer of the prol. to the Poenulus, 14, *tacitum te obrepet fames*. See Dräger i 351 and 386. In the same way, Plautus has *occursare* with the acc., Mil. glor. 1047. *obrepere* is a common term of legal writers for swindling, cheating, and obtaining something under false

- CA. ne tu hércle faxo haud néscias quam rem égeris.  
 ME. habeás ut nanctu's : nóta mala res óptumast. 25  
 nam ego núnc si ignotam cápiam, quid agam nésciam.  
 65 ME. edepól proinde ut diu vívitur, bene vívitur.  
 sed hoc ánimum advorte atque aufer ridiculária:  
 nam ego dédita opera huc ad te venio, CA. quíd  
 venis?  
 ME. malís te ut verbis múltis multum obiúrigem. 30

64. Ritschl arranges the six last lines in the following manner: 59. 61. 63. 64. 62. 60; but it is difficult to bring cogent reasons against the order given by the mss.

pretences: see Gronovius Lect. Pl. p. 338.

62. *faxo*: see v. 60. It is here added parenthetically without influencing the construction, *ne* ('indeed, to be sure') *tu hércle haud néscias* ('you would soon be aware') being the apodosis of the conditional sentence *si commutaverimus*, on which the whole conversation turns.—*ne tu hércle* is frequently found at the beginning of lines: see e. g. Mil. glor. 571, Men. 256, As. 412. In the same way we meet with *ne tu edepol* and *ne tu ecastor*: Brix on Men. 256.

63. *mala res* = *malum*: so again Most. 61. 867, Pseud. 770. It means 'punishment'. Pareus quotes Liv. XXIII 3 *notissimum quodque malum maxime tolerabile dicentes esse*.

65. Callicles confirms his friend's experience according to which 'the evil we know is best', and means that the wife one is accustomed to is perhaps the best to live with after all. He says 'just as one lives long together, one jogs on comfortably'.—*proinde ut* 'just as': so below 659 and Most. 96.

On *proinde ut* (*quam, ac*) see also Nipperdey's note on Tac. A. iv 20 extr. Ritschl says justly '*versus ad diuturnitatem consuetudinis spectat*'; but it should be added that the mss. agree in reading *ut bene vivitur, diu vivitur* which may, perhaps, mean 'just as one lives in harmony (with one's wife), one has a chance of living long'. The reading of the text is due to an emendation of Acidalius.

66. *aufer ridicularia* 'give over jesting': comp. Aul. 630 *aufer cavillam*, Persa 797 *iurgium hinc auferas*, Ter. Phorm. 857 *pollicitationes aufer*, and Phaedr. III 6, 8 *aufer frivolam insolentiam*.—*ridicularia* 'jokes' occurs also As. II 2, 64. Truc. III 2, 16.

67. Callicles interrupts his friend's speech by saying *quid venis?* We should not, therefore, place a full stop after *venio*.

68. *multum* is an adverb: see n. on Aul. 124.—Plautus uses *iurgare* and *purgare* side by side with the common forms *iurgare* and *purgare*. These verbs belong to the same class of deri-

CA. men? ME. nūmquis est hic álius praeter me  
átque te?

CA. nemóst. ME. quid tu igitur rógitas, tene ob-  
iúrigem?

nisi tú me mihimet cénses dicturúm male.

ca 75 nam si ín te aegrotant ártes antiquaé tuae, 34  
omnibus amicis mórbum tu incutiés gravem,  
ut té videre audíreque aegrotí sient.

CA. qui in méntem venit tibi istaec dicta dícere? 40

72. After this line the mss. add the following three lines:

Sin immutare vis ingenium moribus,  
Aut si demutant mores ingenium tuum,  
Neque eos antiquos servas, ast captas novos

which were justly rejected by Ritschl. It will be understood at once that the first and second cannot exist side by side on account of the awkward repetition of the verb *mutare*, and the first is indeed omitted in the palimpsest: in the second it would be necessary to explain 'or if the bad morals of the period deprave your natural disposition'—but is this not saying the same as *aegrotant artes antiquae tuae*? In the third line, *ast* is contrary to the habit of Plautus, who has *at* in numerous places, but *ast* only Capt. III 5, 25 (where Brix, however, reads *at*), and Merc. 246, and most likely we should write *at* there also. We may also add that *eos* seems to us extremely languid, and that the phrase *captare mores novos* would be unparalleled in Plautus. (Sp. cancels only the first line, but maintains the other two. I consider this as very perverse.)

vatives as *clarigare gnarigare fumigare fustigare levigare mitigare navigare remigare variegare*, enumerated by Ritschl Opusc. II 427. See also Corssen II 588.

74. *artes antiquae* 'the qualities you once possessed'. For the metaphorical use of *aegrotare*, comp. Lucr. IV 1124, *aegrotat fama vacillans*.

75. *morbum* is said in reference to v. 72, Callicles being treated as one whose contact is infectious.

76. The infinitives are somewhat negligently added after *aegroti* instead of *quom te videant audiantque*. Comp. Merc. 818 *defessus sum urbem totam pervenarier* (= *pervenando*); ib. 288 *non sum occupatus unquam amico operam dare*.

We find an analogous loose use of the infinitive in the Elizabethan writers; see Abbott's Shakesp. Gramm. § 356.

77. *qui* is the old ablative: 'how'.—*dicta dicere* is an instance of the 'figura etymolo-

ME. quia omnis bonos bonasque adcurare addecet, suspicionem et culpam ut apse segregent.

80 CA. non potis utrumque fieri. ME. quapropter?

CA. rogas?

ne admittam culpam, ego meo sum promus pectori:

79. *apse* is given by B and justly retained by Ritschl in his second edition: see the instances collected in my *Introd.* to the Aul. p. v, to which may be added *attria* in B below 152, *immanibus* in B Poen. v 2, 20, *imnelina* B Epid. i 1. 22, instances quite analogous to *impruatum* in the Lex agraria of a. 643, C. I. L. n. 200, 27: see also Ritschl, legis Rubriae pars superstes, p. 4. For later mss. see Merkel, praef. Ov. Met. p. ix s. and in his vol. i. p. xiii. *concollega* (i. e. cum collega) is the reading of the Medicean ms. of Cic. ad Fam. i 9, 25.—In the present line, only the ms. C gives the spelling *suspitio*, while all the other mss. give a c, and v. 82 they agree in giving a c. Numerous other instances of the spelling with a c are collected by M. Haupt, Hermes iv p. 147, and the same is defended by Corssen. But as the best mss. fluctuate in this word, it might seem that the Romans themselves spelt it either way. (See n. on Aul. 598, which should be modified in accordance with the present observations.)

gica' which is of such frequent occurrence in Plautus: see n. on Aul. 218.

78. For the scansion of *quia omnis* see *Introd.* to the Aul. XLIII.—*adcurare* is a verb peculiar to the comic writers; Cicero knows of it only the past part. *accuratus*.

79. Comp. Asin. iv 1, 29 *suspicionem omnes ab se segreget*, i. e. she is to conduct herself so that no suspicion can attach to her.

80. *potis* is in the old language also neuter in accordance with its origin from *potius* (so *satis* = *sattus*; *magis* = *magius*): Corssen, Krit. Beitr. p. 551. *Vok. etc.* ii 582, 600. Side by side with the neuter *potis* we find also *pote*: v. 352, Aul. 307. Later scribes frequently sub-

stituted *potest* in the place of *potis*: Ritschl, Proll. cxii.

81. *promus* is a kind of butler: *promi et cellarii* in Columella de re rust. xii 3, 9, and again ib. 4, 3 he gives 'praecepta' as to the *diligentia cellarii* to this effect *castum esse continentemque oportere, quoniam totum in eo sit, ne contractentur pocula vel cibi nisi aut ab impube aut certe abstinentissimo rebus venereis... propter quod necessarium esse pueri vel virginis ministerium, per quos promantur quae usus postulaverit*. It appears, therefore, that the *promus* was a respectable servant, and we accordingly find in Varro, de re rust. i 16, 5, that he shares with the *vilicus* the right of absenting himself from the farm without special permis-

suspiciost in pectore alieno sita. 45  
 nam nunc ego si te surrupuisse suspicer  
 Iovi coronam de capite ex Capitolio,  
 85 qui in columine astat summo: si id non feceris,  
 atque id tamen mihi lubeat suspiciari:  
 qui tu id prohibere me potes ne suspicer? 50

85. *qui* is an evident emendation by Scaliger and A. Becker (Ant. p. 40) instead of *quod* which is given by all the mss.: it being absurd to inform the Romans where the Capitol was situated, and moreover *astare* being employed not of things, but only of persons.

85, 86. Ritschl considers these two lines as interpolations, praef. p. xxxii, saying ironically 'nimirum dedita opera Romani edocendi fuerunt, quo in loco Capitolii sui statua illa Iovis conspiceretur'. I maintained them as genuine in my first ed., and am glad to find that Sp. does the same.

sion. Comp. also Plaut. Pseud. 608, *condus promus sum, procurator peni*. Callicles means that he can manage his thoughts by himself without any foreign advice. The dative *pectori* is a 'dat. commodi', which we find not rarely used by the comic poets in a free and easy manner: see below 204. Similarly we have Bacch. 652 sq. *habet multipotens pectus, ubiquoque usus siet, pectore promat suo*. For the sense of *pectus* see also below v. 90.

83. For the archaic form *surrupere* see my note on Aul. 39; to the quotations there given may be added Fleckeisen, *jahrb. lx*, p. 252, and the materials collected by Schuchardt i 173 sq.

84. The expression was proverbial to denote a great and daring crime: comp. Men. 941 where Menaechnus, infuriated by the (to him inexplicable) persistence of the old man, calls out: *at ego te sacram coronam surrupuisse Iovis scio*. On this

passage W. A. Becker, Ant. Plaut. p. 30, says 'Verumne sacrilegium respexerit Plautus an audacissimum facinus significare voluerit, dubitari potest. Lambinus quidem adnotavit fecisse hoc Petilium quendam eumque ex eo dictum esse Capitolinum, quam fabulam nullo nomine firmatam qui secuti sunt editores commentariis suis inseruerunt. at vero Capitolinus ille, nequiquam a sacrilegio notatus, duobus paene saeculis post furti accusatus est: vide Hor. Sat. i 4, 94 sqq. atque eius Commentatorem Crucequianum.'

85. Plautus alludes to the statue of Jupiter Triumphator in the highest part of the Capitol, in which the god was crowned with a laurel-wreath: Becker l. l.—*columen* is a peculiar Plautine form instead of *culmen*: he has it also metaphorically Cas. iii 2, 6 *senati columen*.—Observe *id* here and in the next two lines, where the emphasis of the repetition will be easily perceived.

sed istuc negoti cūpio scire quid siet.

- ME. habén tu amicū aut familiarem quēmpiam,  
 90 quoi pectus sapiat? CA. édepol haud dicám dolo.  
 sunt quós scio esse amícos, sunt quos sūspicor: 54  
 sed tu éx amicis cértis mi es certíssimus. 57  
 95 siquid scis me fecísse inscite aut inprobe,  
 si id nón me accusas, túte obiturgandú's. ME. scio,  
 et si ália huc causa ad te ádveni, aequom póstulas. 60  
 CA. expécto siquid dícas. ME. primumdum ómnium  
 male díctitatur tibi volgo in sermónibus.  
 100 turpilucricupidum té vocant civés tui.

92, 93 (*sunt quorum ingenia atque animos nequeo noscere, Ad amici partem an ad inimici perveniant*) are clearly an interpolation, as those whose friendly or hostile disposition towards himself he cannot discern, would not belong to his *amici*. There is little doubt that these two lines are only an amplification of the words *sunt quos suspicor* derived from an actor's copy. (Sp. maintains these two lines as genuine.) 96. *si* the mss., *sed* Brix. 97. *et si huc alia* the mss.; the transposition is by Camerarius. Sp. writes *haud alia causa*, which is pleasing enough, but deviates too much from the ms. reading.

88. *istuc negoti* 'that business of yours' which brings you here: v. 67.

90. *sapere* is 'to be wise', *sapienter sapere* Poen. III 2, 29. *pectus* = *φρένες*: see above 81, and Bacch. 226, *hoc valebit pectus perfidia meum*.—*haud dolo* originally 'without any evil thought', without deceiving you. See below 480, Men. 228 and many other passages. It is the same as *sedulo* (= *se, sine, dolo*), for which see n. on Ter. Andr. 146.

95. *inscite*, so as to deserve blame, but no punishment: 'foolishly': n. on Ter. Hee. 740. *inscitia* is a *bévue*, Truc. IV 3, 71. *inprobe* is a stronger term.

97. *alia*, i. e. *nisi ut te obiturgem*: comp. 68.—*aequom postulas* 'you say quite right' that

I should be blameable if, under these circumstances, I did not candidly express my disapprobation of your conduct.

98. *siquid, et ti* (in the sense of *ὅτι*), see below v. 148.—*primumdum* 'in the first place': *dum* is frequently found as an enclitic, especially after imperatives: *agedum, adesdum* etc., and in adverbs of time, e.g. *interdum, dudum, vixdum, nondum*. It is originally the accusative of *dius* (an old form for *dies*, cf. *noctu diuque, interdus*, n. on Aul. 72) and is, therefore, a compression of *dium*, meaning 'a while'. Corssen II 856.

99. *in sermonibus*, 'in the town-talk'.

100. *turpilucricupidus* is a Plautine word, no doubt intended to render the Greek *αἰσχροκεδής*.



tum autem sunt alii, qui te volturiū vocant:  
hostisne an civis cōmedis, parvi pēndere.

haec quom audio in te dici, discrucior miser.

CA. est atque non est mi in manu, Megarónides:

105 quin dicant, non est: mérito ut ne dicant, id est.

ME. fuitne híc tibi amicus Chármides? CA. est ét fuit.

id ita esse ut credas, rém tibi auctorem dabo.

nam póstquam hic eius rém confregit filius.  
videtque ípse ad paupertátem prostratum esse se

103. *discrucior* B, splendidly emended by R. and Kampmann. 107. A. Kiessling ingeniously conjectures *em* for *rem* which is admitted by Sp. into his text. 109. *vidēque ipse* is satisfactorily accounted for by the examples collected Introd. to the Aul. p. xxxiv sq. and defended also by C. F. W. Müller, *Plantine Prosody*, p. 151. Ritschl writes *pauperiem* in imitation of Stich. 176, but there is no necessity for this change.—*prostratum* is an excellent emendation by Bergk instead of *protractum* of the mss., 'which seems rather an affected expression: pro-

101. *volturius* 'a vulture' on account of his greediness and rapacity. Cic. in Pis. 16, 31 *appellatus est hic volturius illius provinciae, si dis placet, imperator*: a passage quoted by Charisius I p. 147 K. who cites also from a speech of M. Aemilius Scaurus contra Q. Caepionem *nefarius volturius, patriae paricida*, and *volturius rei publicae*. Plautus says similarly, Truc. II 8, 16, *quasi volturii triduo Prius praedivinant quo die esuri sient*. In the Captivi, 840, Ergasilus is called *volturius* on account of his voracity.

102. *comedis* from the subjunctive *edim* (v. 339).—*hostis* is etymologically the same as the German *gast* (English *guest*) and originally denotes 'a stranger', but in accordance with the warlike and encroaching character of the Romans this passed into the meaning of 'an enemy':

a process reminding one of the theory that human life is a bellum omnium contra omnes. But in the old writers, the original meaning of *hostis* appears in many passages (e. g. here): see also Varro L. L. v 3 *hostis, nam tum eo verbo dicebant peregrinum*. See also Cic. Off. I 12, 37. Plautus says *hosticum domicilium* for 'foreign dwelling-place': Mil. gl. 450. See Corssen I 796 sq. Wordsworth, Spec. of Early Lat. p. 518. (We may say 'friend or foe', though this is no exact translation of the expression used in the text.)

103. *discrucior*: see n. on Aul. 240. '*dis*' pro '*valde*' is an appropriate explanation of Charisius II p. 178 P. 198 K.

107. *auctorem* = *testem*. Gronovius styles the phrase *rem auctorem dare* 'locutio elegans'; but see crit. note.

- 110 suámque filiam ésse adultam vírginem,  
 simul éius matrem, suámpte uxorem, mórtuam :  
 quoniam hinc iturust ípsus in Seleúciam, 75  
 mihi cónmendavit vírginem gnatám suam  
 et rém suam omnem, et illúm corruptum filium.  
 115 haec, sí mi inimicus éssét, credo, haud créderet.  
 ME. quid tu ádulescentem, quem ésse corruptúm  
 vides,  
 qui tuae mandatus ést fide et fidúciae, 80  
 quin eúm restituís? quín ad frugem cónrigis?

*sternere* is 'to bring down low'; cf. Cic. Cluent. vi 15, *perfregit ac prostravit omnia cupiditate ac furore*, which is moreover significant for our passage when we compare Cicero's *perfregit* with *confregit* in the preceding line. 111. *suampte* is Ritschl's emendation, the mss. reading *suamque*. The *mater* and *uxor* are one and the same person, and it seems scarcely possible to explain *que* on the assumption of its being used for the Greek *δέ* in such a sentence as Brix quotes from Herod. vii 10, *κατὰ τῷ σῷ, ἀδελφῷ δὲ ἐμῷ Δαρείῳ ἡγόρευον*. (Ritschl suspects also that the original reading may have been *suam uxorem*: for which form see on v. 800.) 114. *et cónruptum illum filium* Sp. against the mss. The anapaest *et illúm* is quite inadmissible after the peculiar caesura of this line. O. Brugman, 'de sen.' p. 40, thinks that we should either pronounce *et lum* or scan *et ilū*, so as to treat the first syllable of *illum* as short.

112. *quoniam*: see n. on v. 14 above.—*in Seleuciam*: meaning the province or country called *Σελευκίς* by the Greeks, comp. *Persia*, for *Περσίς*. See below 845, where *Seleucia* is mentioned together with familiar names of countries, *Macedonia*, *Asia*, and *Arabia*. The Greek name of the town is *Σελεύχεια*, and if the Latin be derived direct from this, we have here an instance of the shortening of an unaccented long syllable, though even accented long syllables are in Latin shortened in this way, e.g. *πλατεία* *platēa*, *γυναικείον* *gynaecēum*, *βαλανείον* *bal(i)nēum*, *χορεία* *chorēa*. See n. on Aul. 404.

114. *corruptus* is the archaic form of the participle, cf. *corruptor*, below 240. In Plautus the nasal was all the more required in this form as *corruptus* might also be the participle of *corruptio* (see v. 83).

115. *credo*, 'I trow', is frequently used without direct influence upon the construction: e.g. Merc. 207 *credo, non credet pater*.

117. For the dative *fide* (v. 129) see n. on Aul. 607. Ter. Andr. 296, Eun. 886, 898.

118. *quin eum* is slightly irregular after *quid adulescentem* of v. 116: but such sudden changes in the construction are

ei rei óperam dare te fúerat aliquanto aéquius,  
 120 siquí probiorem fácere posses, nón uti  
 in eándem tute accéderes infámiam  
 malúmque ut eius cúm tuo miscerés malo. *b* 85  
 CA. quid féci? ME. quod homo néquam. CA. non  
 istúc meumst.

ME. emístin de adulescénte hasce aedis? quíd taces?  
 125 ubi núnc tute habitas. TA. émi atque argentúm dedi  
 [minás quadraginta, ádulescenti ipsi ín manum].  
 ME. dedísti argentum? CA. fáctum, neque factí piget.

126. 'Totum verum, quamquam per se bonum, tamen ipsius Plauti non esse fabulae versus 403 persuadet.' *Ritschl*, though this is by no means cogent: yet there is no reason why Callicles should so emphatically add *adulescenti ipsi in manum*. Sp. retains this line in his text, nor would I reject it with the same confidence as v. 92 sq., but I consider it to be very doubtful. 127. The mss. give here *dedistin* 'huc inlatum e v. 129,' as *Ritschl* justly says. *Megarionides* merely repeats the expression of *Callicles*

dueto the agitation of the speaker. Comp. e. g. *Men.* 853 sq. *nunc hunc impurissimum, Barbatum tremulum Tithonum, qui cluet Cucino patre, Ita mihi inperas, ut ego huius membra atque ossa atque artua Conminuam.*—*restituere* and *conrigere* are joined in the same way by *Cic. Div. ii* 46 *illudne dubium est quin multi, cum ita nati essent ut quaedam contra naturam depravata haberent, restituerentur et corrigerentur ab natura aut arte aut medicina?*—*ad frugem*, i. e. ita ut frugi (*χρηστὸς*, n. on *Aul.* 579) fiat. *Brix* appropriately quotes *Bacch.* 1085, *ecquid eum mi ad virtutem aut ad frugem opera sua compulerit*. See also below v. 270. *conrigere* appears here in its original meaning 'to direct' towards an honest life.

119. *rei* is monosyllabic, = *re* (v. 117), and hence totally elid-

ed. Perhaps it would even be advisable to write *re*. The *res* in question is expressed in the next sentence.

120. *siquí clwos* or *cl wγ*: *qui* being the old ablative, for which see above, v. 14.

121. 'You should not have become a sharer of the infamy attaching to the young man by helping him in his evil courses.'

122. *malum* = culpa, is said with special reference to v. 99.

123. *meumst* 'my manner': cf. *Mil. gl.* 1363 *non est meum*. See also below, v. 445, 631.—*istuc* 'the charge put forward by you.'

124. *ubi nunc tute habitas* is an additional explanation of *hasce* in the preceding line.

127. *factum* without *est*, see below 429, and comp. 295, *sapienter factum a vobis*, *Pseud.* 361 *factum optume*, and ib. 1099 *bene*

ME. edepól fide adulescētem mandatū malae. 91  
dedistīne hoc facto ei gládium qui se occideret?

130 quid sēcus est aut quid interest dare te in manus

v. 125 *dedi*, and a sign of exclamation would perhaps be more appropriate than a note of interrogation. This may be another reason why v. 126 should be considered as the addition of some interpolator. 130. This is one of the most curious passages in Ritschl's criticism. The mss. read *secutus est* (*secus est* FZ) *aut quid interest*: in his second edition Ritschl gives *quid sectiust* [*aut quid interest*], while his 'proecdosis' boldly substituted *quid sectiust nam, te obsecro*, a change now merely mentioned in the notes. It is strange that Ritschl should adhere to his first opinion in spite of Brix's elaborate note, in which tautologies of this kind are shown to be peculiar to colloquial language: see also Lorenz on Mil. gl. 451, *neque vos qui sitis homines novi neque scio*. But undoubtedly Ritschl's note in the second edition may easily mislead his readers '*sectiust* R Proleg. p. lxxv auctore Varrone apud Gellium xviii 9': on consulting Gellius, we find that in treating of *sequi* in the meaning 'to speak' (= *εἰπεῖν* in Greek, cf. *ἐννεεῖν* *ἐννερε*) he also refers to a Plautine line, Men. 1047, which as he says Varro read *nihilo minus esse videtur sectius quam somnia* and explained '*nihilo magis narranda esse quam si ea essent somnia*,' i. e. he derived *sectius* from the root *sec-*, though it should be added that this is absolutely nonsense in the passage in question; but those acquainted with Varro's precious etymologies will neither wonder at it nor find it out of keeping with his character. But while in his first edition Ritschl assures us '*sectius*, h. e. teste Gellio xviii 9 *secius*' (of which Gellius says nothing), he even goes so far in his second as to quote Varro in support of a reading which in *that sense* Varro certainly did not defend. But to cut a long tale short, *sectius* (which Ritschl reads here and Men. 1047, and Ribbeck has instead of *rectius* in a line of Titinius, v. 74, Com. p. 123) is a form destitute of all authority, as has been sufficiently shown by Corssen, Krit. Beitr. p. 5—11. Without paying the slightest attention to Corssen, Ribbeck goes so far as to propose *secitiust* in the present passage; see his *Coroll.* in the second ed. of his *Com. fragm.*, p. LVIII.

*hercle factum* (Ritschl, Opusc. II 609.)

129. 'Veteribus in *facti* vocabulo singulari numero posito nullam subiecti variationem admittere placuit. itaque Plautus scripsit in Epidico I 2, 6 *qui*

*invident, omnis inimicos mi istoc facto* (= *meo facto*) *repperi*: item in Truculento II 3, 22 *post factum plector*, videlicet *meum*, non *alienum*. in persona secunda *Hem istoc me facto tibi devinxi*, Asin. v 1, 21. in per-

argéntum amanti homini ádulescenti, animi ínpoti,  
qui exaédificaret suam íncohatam ignáviám? 95

CA. non égo illi argentum rédderem? ME. non  
rédderes,

neque de íllo quicquam néque emerés neque vén-  
derés,

135 nec quí deterior éssét, facerés cópiám.  
incónciliastín' eúm quí mandatúst tibi?

sona tertia, in eadem fabula  
v 2, 12' etc. Lachmann on Lucr.  
p. 63 sq. where numerous other  
instances are given.—For the  
prosody of *dedístine* see Introd.  
to the Aul. p. LI.—*qui*: v.  
14.

132. *exaedificare* has here a  
different sense from below, v.  
1127; it means 'to complete  
the building'.—*incohare* is the  
spelling of the Monum. Ancyra-  
num, of an inscr. of 102 A.D.  
(I. R. no. 6268), and is, more-  
over, specially attested by Gel-  
lius II 3. In Cicero de republ.  
I 35 and III 2 the old palimpsest  
is in favour of *incohare*, see  
Osann's note, p. 111 sq. In  
Virgil, Georg. III 42, *incohat* is  
the spelling of the best mss.  
(except R), and Aen. VI 252 *in-  
cohat* P, *inchoat* FM, *incoat* R  
(m. p.) [Ribbeck does not men-  
tion anything in his Index p.  
421—423]: according to Diome-  
des, p. 365 K., the ancient  
grammarians disagreed as to  
the spelling, but 'Verrius et  
Flaccus' [perhaps this is merely  
an error for Verrius Flaccus]  
in postrema syllaba adspiran-  
dum putaverunt.' See also  
Brambach, Latin Orthography,  
p. 291 sq.

133. *reddere* merely 'to pay'  
the sum, ἀποδίδναι. Translate

'was I not to pay him the  
money?'—*non redderes* is an  
emphatic repetition of Calicles'  
own words, instead of *ne r.*,  
which would be required by  
strict grammar.

135. *qui deterior esset* 'to ruin  
himself'.

136. *inconciliasti* cannot mean  
'you have made an enemy of  
him', the negative prefix *in* not  
being added in this way to  
verbs, but only to adjectives  
and participles. Festus p. 107  
M. explains this particular Plau-  
tine word by *comparare*, *commen-  
dare* (a sense absolutely foreign  
to the passages in which it oc-  
curs) *vel, ut antiqui, per dolum  
decipere*. Not even the second  
meaning is appropriate either  
here, or Most. 618, *ne inconcili-  
are quid nos porro postules*,  
where Ramsay justly says that  
the word must mean 'to disturb'  
or 'to get into difficulties'.  
(See p. 156 of his edition, and  
comp. Gronovius Lect. Pl. p.  
338.) It is the same in the other  
passages where Plautus uses the  
word (*Persa* 834, and *Bacch.*  
551). On the whole, I am in-  
clined to agree with Mr Key  
(Misc. Remarks on Ritschl's  
Plautus, p. 176) in connecting  
the word with *cilia* 'small hairs',  
so that *conciare* would mean

ille quí mandavit, éxturbasti ex aédibus? 100

edepól mandatum púlcre, et curatúm probe.  
crede huíc tutelam: suám rem melius gésserit.

140 CA. subigís maledictis mé tuis, Megarónides,  
novó modo adeo ut, quód meae concréditumst  
tacitúrnitati clám, fide et fidúciae, 105

ne enúntiarem quóquam neu facerém palam,  
ut míhi necesse sít iam id tibi concrédere.

145 ME. mihi quód credideris, súmes ubi posíveris.

CA. circúm spicedúm te, néquis adsit árbitér.

137. *éum éxturbasti* Sp., but *cum* seems to have been justly removed by R. Observe that we had it already in the preceding line. 146. *circum te spicedum* Sp. against the mss.

'to felt (wool)'; but I do not like him understand *inconciare* as 'unravel', but rather as 'entangle'. If so, Megaronides means to say 'you have got the young man into a jolly mess'.

137. *ille qui*: the object of the main sentence is put into the relative sentence in the same case as its subject: cf. Most. 250 *mulier quae se suamque aetatem spernit, speculo ei usus est*. (See the instances collected by A. Kiessling, Rh. Mus. xxiii 423.)

138. *pulcre* is ironical: cf. Mil. gl. 404, Ter. Phorm. 542.

139. Comp. Ter. Phorm. 690, *huic mandes qui te ad scopulum e tranquillo auferat*. Ad. 372, *huic mandes siquid recte curatum velis*. *huic* to this present person; *melius* quam alterius rem ipsi mandatam.

143. *ne* is dependent on *concreditumst*. The secret was entrusted to him with the injunction that he was not to reveal it to anyone.

144. *ut* is repeated on account of the intervening sentence: cf. Ter. Phorm. 153, *adeon rem redisse, ut qui mihi consultum optime velit esse, Phaedria, patrem ut extimescam*.

145. The secret committed to Megaronides is considered by him as a kind of deposit: comp. Mil. gl. 234 *scias Iuxta mecum mea consilia*. PER. *salva sumes indidem*.—*posivi* is 'the form of the perfect exclusively used by Plautus and Terence [in accordance with the origin of the verb *pōno* = *pō* + *sino*, whence *pō* + *sivi*]; the shortened form *posui* occurs for the first time in Ennius ap. Prisc. iv p. 233 H., once in Lucretius vi 26, three times in Catullus 47, 4; 56, 64; 69, 2: in iambic lines it was first used by Lucilius ap. Non. p. 496.' Brix.

146. For the enclitic *dum* see n. on v. 98.—The phrase *se circum spicere* is not only Plautine (cf. 863 *circum spectat sese*, and Pseud. 912 *te hercle ego cir-*

ME. non ést. CA. sed quaeso, idéntidem circúmspice.

ME. \* \* \*

auscúlto siquid dícas. CA. si taceás, loquar. 111

150 quoniam hínc est profectúrus peregre Chármides,  
thensaúrum demonstrávit mihi in hisce aédibus,  
hic in conclavi quódam—sed circúmspice.

ME. nemo *híc* est. CA. nummum Philíppeum ad  
tria mília. 115

147. Sp. joins this line with the preceding one by reading *nobis et quaeso*, giving all to Callicles: in so doing, he revives the ms. reading, emended by R. It should be added that Sp. does not believe in the gap assumed by R and myself. Just as in the passage quoted in the exeg. commentary from the Most. 474, Theopropides returns an answer to the second injunction (*ne-most: loquere nunciam*), it is necessary here that Meg. should say something in answer to v. 147: Ritschl has, therefore, justly assumed the loss of a line in this place, as a specimen of which he proposes *noli vereri: tuta sunt hic omnia*. 152. *hic* has been added by Ritschl who also introduced the Plautine form *nummum* instead of the reading of the mss., *nummorum*. Plautus has always *nummum* in the genitive, except here, below 848 (where see our note) and Most. 357 according to the common reading which

*cum spectabam*, where the sense is, however, 'I was just looking out for you'), but Ritschl quotes even from Cicero, Parad. iv 2, 30 *numquam te circumspicies*.—Comp. the similar passages Mil. gl. 955 *circum spicedum, nequis nostro hic auceps sermoni siet*, and Most. 472, *circum spicedum, numquis est, sermonem nostrum qui aucupet?*, where the injunction is repeated 474, *circum spice etiam*, just as in the present passage.—In accordance with Ritschl's note, I have separated the word into its two parts (see also Ritschl's Opusc. II p. 568); the original verb *spicit* occurs Mil. gl. 697; cf. also *specimen spectitur* Bacch. 399, Cas. III 1, 2, and *sperxit* Enn. ann. 402.

148. *siquid*: see v. 98.

149. *quoniam* has a merely temporal sense: see v. 14.—*peregre* 'abroad', an old locative, the original form of which was *peregrei*: Bücheler on Latin declension p. 62. In Plautus, *peregrei* means always 'in a strange country' (Amph. 5. 352) ἐν ξενίᾳ, but *peregre eis* ξενίας, or ἐκ ξενίας. See Corssen i 776.

152. The *nummus Philíppeus* was so called from Philip II. king of Macedonia, the father of Alexander the Great, who struck great numbers of gold coins, having obtained a large supply of that metal from the mines of Thrace. See Ramsay's edition of the Mostellaria, p. 244 sq. The value of the coin was about 15 shillings, a mina

id sôlus solum pér amicitiam et pér fidem  
 flens me ópsecravít suó ne gnato créderem,  
 55 neu quóquam unde ad eum id pósset permanáscere.  
 nunc si ílle huc salvos révenit, reddam suóm sibi.  
 síquid eo fuerit, cérte illius fíliæ, 120  
 quæ míhi mandatast, hábeo dotem ei únde dem,

is, however, splendidly emended by Ritschl: *vel ibi qui hosticas* ['hastis' the mss.] *trium nummum causa subeunt sub falas.* 156. Only the Italian text (represented by F) reads *redierit* instead of *revent*, and it is rather strange that Ritschl should consider this reading important enough to mention Koch's conjecture *rediet* which is based upon it. But of this conjecture it may well be said that it is impossible to build a good house on a rotten foundation. [For the (un-Plautine) form *rediet* see Ritschl's note on v. 265.] 158. The mss. do not give *ei*, which was added by Ritschl, Par. p. 526: in his new edition he reads *cunde*, a form merely assumed by him to avoid the hiatus. See n. on *cubi* v. 934. There is no doubt that *cunde* was the original form of the pronoun in Latin, but it survives only in compounds, e. g. *alicunde*. (Sp. reads *ut inde*. But is it good Latin to say *habeo ut inde*, unless there be an object after *habeo*?)

(*μῶ*) being valued at five *Philippi* (see Böckh, *Staatshaus-halt* i p. 23). On the constant shortening of the second syllable in Plautus see my *Introd.* to the *Aut.* p. XLIII.—*ad* 'about': see on v. 873.

153. *id* is the object of *crederem*. *id* does not specially refer to *thensaurus* (see on v. 405), but to the whole fact related v. 150 and 151.

155. *permanascere* is a *δρ.* *λεγ.* The inchoative expresses the slow, gradual, and secret spreading of the news.

156. *si...revent* 'if he returns'; the present indicative expresses the speaker's certain hope of the fulfilment of this condition, while in the next

line we have *fuerit* to express doubt. *suom sibi* expresses only one notion 'his own'. *sibi* is frequently added in the comic language to the possessive pronoun to enforce its meaning: see my n. on *Ter. Ad.* 958. Brix quotes *Poen.* v 2, 123 *suam sibi rem salvam sistam*, and even from *Cicero*, *Phil.* ii 37, 96 *prius quam tu suum sibi venderes*.

157. *siquid eo fuerit* 'if anything should happen to him', *εἰ τι πῶθι*, a euphemism for *εἰ ἀποθάνοι* (in German 'wenn ihm was menschliches begegnet'). With the present passage comp. especially *Poen.* v 2, 125 *quin mea quoque iste habebit, siquid me fuat*. *Enn. ann.* 128 *siquid me fuerit humanitus*.



- ut eam in se dignam cōditionem cōnlocem.  
 160 ME. pro di inmortalēs, vērbi paucis quān cito  
 aliū fecisti me: aliū ad te vēneram.  
 sed ut ocepisti, pēge porro prōloqui. 125  
 CA. quid tibi ego dicam, qui illius sapiētiā  
 et meā fidelitatem et celata omnia  
 165 paene ille ignavos fūditus pessūm dedit?  
 ME. quidū? CA. quia, ruri dūm ego sum unos  
 sex dies,  
 me apsenē atque insciēte, inconsultū meo, 130  
 aedis venalis hāsce inscribit lītteris.  
 ME. lupus observavit, dūm dormitarēt canes:

159. *conlocare in aliquid* is a frequent constr.: n. on Aul. 698. Ter. Ph. 759.—*condicio* 'a match': below 455; Aul. 235, 472; Ter. Andr. 79; Heo. 241.

162. *ut occipisti*: see n. on 897.—*porro pergere* occurs in several places in Plautus: see below 777; Amph. 803; Most. 546, 963. *per(i)g-ere* means originally 'to carry through', and this sense is emphasized by the addition of *porro* 'further on'. Plautus has a very pleonastic phrase Pseud. 1249, where we read *pergitin pergere*? (See E. Walder, *Der Infin. bei Pl.*, p. 29.)

163. 'How shall I describe to you the way in which he nearly upset' etc. *qui*=*quomodo* (14, 120).

164. *celata omnia* 'the whole secret'.

165. *ignavos* 'scape-grace'.—*pessum*=*pervorsum*, cf. *russum*=*revorsum* (v. 182). *pessum dare* lit. 'to turn topsy-turvy'.

166. *quidū* 'how then?' *πῶς δῆτα*; for *dūm* see n. on v. 98. *unos sex dies* 'merely a few days': comp. Pseud. 54 *nunc*

*unae quinque remorantur minae*. Bacch. 832 *tris unos passus*.—*sex dies* is a typical expression: Cist. II 1, 13. A. Kiessling, *rh. mus.* xliii 418.

167. *insciens* is the archaic form, constantly used by Plautus and Terence, instead of *inscius*. For the construction comp. *me indicente* Ter. Ad. 507 with my note.—*inconsultus* is a ἀπ. λεγ. Nonius has *inconsulto me* and perhaps there may have been an old reading *inconsulto meo* which was imitated by Julius Valerius 1 52 *implicati ordines non tam discriminum necessitate quam multitudinis inconsulto*, though in a different sense (*mult. [incons.] = τὸ τῶν πολλῶν ἀνόητον*).

168. 'By a placard (*litteris*) he advertises (*inscribit*) this house (as one) for sale.' Terence says in the same way Haut. 144 *inscripsi ilico aedis*, Cicero has *inscribere statuas* Verr. II 2, 167, and *proscribere* pro Quinctio IV 15; ad Att. IV 2.

169. *canes*: this form of the nominative is used by Plautus

- 170 adésurivit ét inhiavit ácrius:  
 gregem únivorsum vóluit totum avórtere. *p*  
 CA. fecisset edepol, ni haéc praesensissét canes. 135  
 sed núnc rogare *hoc* égo vicissim té volo:  
 quid fúit officium meúm me facere? fác sciam.
- 175 utrum índicare me eí thensaurum aequóm fuit,  
 advórsum quam eius me ópsecravissét pater?  
 an ego álium dominum páterer fieri hisce aédibus?  
 qui émisset, eius éssetne ea pecúnia? 141  
 emi égomet potius aédis: argentúm dedi
- 180 thensaúri causa, ut sálvom amico tráderem.  
 neque ádeo hasce emi míhi nec usuraé meae:

170. In the arrangement of the lines I have followed the advice of my friend A. Kiessling; the order in the mss. and editions is 170. 169. 171, and this is maintained by Sp. 173. *hoc* is omitted in the mss., but has been added by G. Hermann to avoid the hiatus.

here and 172, Men. 718 and Most. 41, *canis* appearing in all other places where he has the word. Comp. Varro L. L. vii 32 (dubitatur) *utrum primum una canis aut canes sit appellata, dicta enim apud veteres una canes*, of which he gives instances from Ennius and Lucilius. Comp. also the analogous forms *volpes volpis, feles felis* etc. and see Bücheler, *grundr.* p. 8.

170. *adesurire*, a δρ. λεγ., is explained 'valde esurire' by Forcellini; this will account for the origin of the gloss *magis* here found in all the mss., *adesurire* being explained by a scholiast as 'magis esurire'. (In Stich. 180 *propterea, credo, nunc adesurio acrius* the mss. give *esurio* which Ritschl changes to *adesurio*: but we should read *esurio* ego *acrius*.)

171. *univorsum totum* 'the

whole flock all at once', or 'at one stroke': a most expressive tautology, comp. *solum unum* Ter. Ad. 833 and my note on Plato, Phaedo 79 E.—The expression *avortere praedam* is used by Livy i 7, 5 of Cacus dragging the cows of Hercules into his cave.

172. *haec canes* 'the present dog', meaning himself. Comp. n. on 1115 *hic homo*=ego. See also v. 507.—*praesentire* 'to smell out beforehand'.

176. *advorsum quam* occurs only here as a conjunction, nor has any passage been found in any Latin writer to attest this use of it: but it is sufficiently defended by the analogy of *contra quam, prae quam, and praeterquam*.

178. *ne* is added to the second word: see v. 515.

illi redemi rússum, a me argentúm dedi. 145

haec súnť: si recte seú perversę fácta sunt,  
ego mé fecisse cónfiteor, Megarónides.

185 em méa malfacta, ém meam avaritiám tibi.

hascíne propter res máledicas famás ferunt?

8 slay ME. παύσαι: vicisti cástigatorem tuom. 150

occlústi linguam: níl est quod respóndeam.

185. Ritschl adds *iam* before *avaritiam* in order to avoid the hiatus: but I agree with Brix who observes that 'the pause required in this place by the caesura and by recitation after *malfacta* and the emphasis of the second *em* render the hiatus quite admissible'. See, moreover, my observations in the *Introd.* to the *Aul.* p. lx sq. But if it were necessary to admit a change for the sake of avoiding a hiatus, I should rather write *meas avaritias* (see n. on v. 36) with Müller (on *Plant.* prosody p. 685) than add a languid *iam* which, moreover, disturbs the equality of the two expressions. (In his 'Nachträge' p. 64, Müller proposes *em méa tibi malfácta, em avaritiám meam.*) Sp. edits *em ém. m. a. t.* 187. The Greek παύσαι is given by the palimpsest, while the later mss. substitute *pausa*.

182. *russum* is a form attested by our best mss. in more than one place in Plautus and other poets, and due to assimilation of the *r* in *russum* to the following *s*. Lucretius has *rusum introsum* and *prosum*: see Munro on III 45. Lachmann (p. 144) says 'hac scribendi ratione quae littera post vocalem longam eliditur nihil vulgatus est', adding an instance from Cic. de fin. iv 68. Key (L. Gr. p. 144) quotes *prosius* and *rusus* from the Medicean ms. of Cic. ad fam. xiii 13 and ix 9, 3. Ribbeck, *Ind. Verg.* p. 444, gives instances of *rursus rusus* and *rusum* from his excellent mss. —a me 'out of my own means'.

183. *si—seu* is the invariable usage of Plautus instead of *sive...sive*. See Ritschl, *Proll.* p. 84. 824. For Terence see

my n. on Andr. 216.

185. For *em* see n. on v. 3. —For the form *malfacta* (which is here required by the metre, though the mss. read *malefacta*) see my n. on *beneficium* Ter. Eun. 149, and on *malfaciant* Phorm. 894.

187. Plautus uses Greek words more than once in his Latin, sometimes to produce a jocular effect, in other places to express affectation, and in some passages without any apparent reason whatever. See below v. 419, and comp. especially Cas. III 6, 8 *enimvero παράγωγε μοι παρέχεις*. St. *dabo μέγα κακόν*. Ol. *dabin μέγα κακόν*? St. *ut opinor, nisi resistis*, 'Οξύ.

188. *occlusti* = *occlusisti*. The same phrase recurs Mil. gl. 605 *tuopte tibi consilio occludunt linguam*.

- CA. nunc égo te quaeso ut me ópera et consilió iuves,  
 190 *commúniquesque hanc mécum meam provínciam.*  
 ME. *pollíceor operam.* CA. ergo úbi eris paulo póst?  
 ME. *domi.*  
 CA. numquíd vis? ME. *cures tuám fidem.* CA. fit  
 sédulo. 156  
 ME. sed quíd ais? CA. quid vis? ME. úbi nunc  
 adulescéns habet?  
 CA. *postículum hoc recépit, quom aedis véndidit.*  
 195 ME. *istúc volebam scíre: i sane núnciam.*  
 sed quíd ais, quid nunc vírgo? nempe apud tést?  
 CA. *itast,*  
*iuxtáque eam curo cúm mea.* ME. *recté facis.* 160  
 CA. numquíd, priusquam abeo, mé rogaturú's?  
 ME. *vale.*

190. *communicare* 'to share', orig. 'communem habeas', una mecum subeas.

192. *numquid vis* is the habitual 'formula abundi': note on Aul. 173, 261. Ter. Eun. 191. When Horace meets his troublesome friend in the *sacra via*, his second word to him is *numquid vis*: Sat. i 9, 6.—*cures tuam fidem* properly 'take care of the credit you enjoy', i.e. 'be sure to keep the secret'.

193. *sed quid ais* is a phrase habitually used to express the addition of a point in danger of being forgotten.—*habere*=*habitare*, see n. on Aul. 5; comp. below 390.

194. *posticulum*, a small *posticum* (i. e. *πισθόδομος*), seems to be a *δρ. λεγ.*—*recipere*: 'in venditionibus recipi dicuntur quae excipiuntur neque veniunt'. Gellius xvii 6, 7.—Plautus and Terence, and the archaic writers in general, do not use

*quom* in its temporal sense with the subjunctive: hence *quom vendidit*, as our mss. justly give, while Nonius p. 384, 10 has *venderet*: comp. a similar passage in the Aulularia, v. 176, where our mss. read *quom exibam*, but Cicero quotes *exirem*.

195. *nunciam* is trisyllabic.

196. *sed quid ais*: comp. note on v. 193. *nempe* 'of course, I may suppose': so v. 966. 1076.—*apud* should be pronounced *apu*: Introd. to the Aul. p. xxxiv: cf. also Schuchardt, on Low Latin i 123.

197. *iuxta cum mea* 'equally with my own daughter', i. e. as carefully as my own child. See the instances of this expression collected in my n. on Aul. 674, and Lorenz on Mil. gl. 234 (233).

198. Callicles reverts to the question he had already put in v. 192.

- nihil ést profecto stúltius neque stólidius  
 200 [neque méndaciloquom néque adeo argutúm magis]  
 neque cónfidentilóquius neque peiúrius,  
 quam urbáni adsidui cíves quos scurrás vocant. 165  
 atque égomet me adeo cum illis una ibidé[m] traho:  
 qui illórum verbis fálsis acceptór fui,  
 205 qui omnía se simulant scíre neque quicquám sciunt.  
 quod quísque in animo aut hábet aut habiturúst,  
 sciunt:

200. The mss. read *mendaciloquius* at variance with the scanning of the line, nor is it possible to find a reason why Plautus should first have used a comparative and afterwards *magis argutum* instead of *argutius*, which would have rendered the line much smoother. (See also Neue, *Formenl.* II p. 112, § 61 fin.) *argutus*, moreover, does not appear to have such a pronounced bad sense as the other adjectives of this line and the next (Ramsay on *Most.* p. 93). Ritschl seems, therefore, right in considering this line as an interpolation or rather as a dittography of the next.

206—209. 'Tot a sententiarum nexu et ratione incommotis laborant, ut minime culpandus videatur qui hos versus universos a Plauto abiudicet, quamquam eos saltem, qui sunt 206—208, ex ipsa nisi fallimur antiquitate repetendos.' RITSCHL. I should think that it will be difficult to prove the impossibility that Plautus was

199. *stultus* and *stolidus* are identical in derivation and almost synonymous in meaning. This would, therefore, seem to be another instance of the use of synonyms expressing one and the same idea very forcibly.

201. *confidens* in the comic poets generally bears a bad meaning 'impudent': n. on *Ter. Andr.* 855. *Phorm.* 123.—*peiurius* is the spelling given by the palimpsest, and which appears in several other passages in Plautus, who has the forms *periurus peiurius peiurus perierare* (Priscian has *peiurare*) and *peierare*: see Corssen II 203. I 648. Neue II p. 733.

202. The *urbani adsidui cives*

are a class of 'faneurs' (Germ. 'pflastertreter') who devote their time merely to gossiping, ἀδολέσχαι. So *Most.* 15, *urbanus scurra*; cf. also *Epid.* I 1, 13 and *Truc.* II 6, 10. In *Horace* a *scurra* is the same as *parasitus* in Plautus: but comp. also *Cic. pro Quinctio* VIII. 11 *parum facetus scurra*.

203. *ibidem* is the habitual quantity of this word in Plautus, not *ibidem*.—The same phrase and the same quantity recur below, v. 412. It means 'to put to the same account, on the same level'.

204. *acceptorem esse alicui rei* seems a colloquial phrase, 'to listen to something'.

- sciunt, quid in aurem réx reginae dixerit: 170  
 sciunt, quod Iuno fábulatast cùm Iove:  
 [quae néque futura néque sunt, tamen illi sciunt.]  
 210 falsón' an vero laudent, culpent quém velint, -  
 non floci faciunt, dùm illud quod lubeát sciant.  
 omnis mortalis hunc aiebant Cálliclem 175  
 indignum civitáte ac sese vivere,  
 bonis qui hunc adulescéntem evortissét suis.

the author of 206, 7, 8, but am convinced that v. 209 is an interpolation. Sp. has all these three lines in the text.

206. I have now followed R.'s first ed. in inserting *aut* before *habet*, instead of assuming the second syllable of *habet* to appear here in its original long quantity. R. brings in one of his pet-forms, *animod*, and Sp. writes *in animo habent aut habituri*, which appears to be very improbable. O. Brugman, 'de sen.' p. 9, agrees with my present view. 207. is perhaps an interpolation: both the preceding and the succeeding line have the indicative in the dependent sentence, and only here we have the interrogative pronoun and the subj.

209. The line is given in the above shape on the authority of the palimpsest: the other mss. have *quae neque futura neque facta sunt* against the metre. Ritschl justly says 'confictus est ad exemplum versus 206'. 212. The nominative *omnis mortalis* has the authority of *BCD*, while *A* is in favour of the ending *es*. See above v. 29.

214. The palimpsest alone has *omnibus* against metre and sense: cf. v. 194. (We might conjecture *bonisque h. a. evortisse omnibus*.)

208. A phrase like the present seems to have been proverbial. Theocritus (xv 64) says of talkative and meddling women *πάρρα γυναικες τσάρρι, καὶ ὡς Ζεὺς δῶδ' ἔθ' Ἥραι*—though the nuptials of Zeus and Here were a secret to the gods themselves. Of a *scurra* of modern times, Butler says (*Hudibras* i 1, 17 sqq.). 'He could tell . . . What Adam dreamt of, when his bride Came from her closet in his side: Whether the Devil tempted her By a High-Dutch interpreter' etc.

210. *quem velint* (= quemvis) is the object of the two verbs *laudent* and *culpent*, which will be best understood by putting *sive* between them.

211. *non floci faciunt* is a common expression, comp. the English 'I do not care a straw', 'a fig', etc.

213. *ac sese* is said emphatically instead of 'his name, his family'.

214. *suis* is emphatic, 'those possessions which are his by right'.

- 215 ego de eorum verbis famigeratorum insciens,  
 prosilui amicum castigatum innoxium.  
 quod si exquiratur usque apstirpe auctoritas, 180  
 unde quidque auditum dicant: nisi id adpareat,  
 famigeratori res sit cum damno et malo:  
 220 hoc ita si fiat, publico fiat bono.  
 pauci sint faxim qui sciant quod nesciunt,  
 occlusioremque habeant stultiloquentiam. 185

215. *de* denotes the source from which his *prosilire* proceeds (Key § 1326, b).—*famigerator* 'gossip', a Plautine word. *insciens*: see above, v. 167. In the present line, only the palimpsest has the genuine reading, all the other mss. giving *inscius*.

217. *apstirpe* 'from the very root': see n. on v. 79 (and Neue II p. 741). So *interire ab stirpe* Gell. XII 5.—*usque ab* is not as frequent as *usque ad*, but cf. Aul. 248, 539.—*auctoritas* 'source'.

218. *unde* has its first syllable short here: Introd. to the Aul. p. XLV. It means *ex qua* and should be joined with *auditum*.

219. *res mihi est cum aliquo* lit. 'I have business (a transaction) with a person': here the phrase is colloquially applied to things, in the sense of being

troubled with, subject to, something. *damnum* is especially 'a fine', in accordance with its derivation from *damenum*, an old participial form = τὸ διδάμενον, that which is paid as a fine. *malum* 'bodily punishment'.

220. *publico bono*, ἐπὶ τῷ τῆς πόλεως ἀγαθῷ: cf. Capt. III 2, 2 *bene rem gerere bono publico*.

221. *sciant*=scire se dicant, in the same way as v. 211.

222. *occlusior* a unique comparative (see the list of comparatives of participles in the earlier writers given by Dräger, I 22): for the sense comp. above, v. 188.—*stultiloquentia* is one of those happy compounds with which Pl. enriched his language, = φλυαρία, μωρολογία. He has also *stultiloquium*.

## ACTVS II.

## LVSITELES.

II 1.

Multás res simítu in meó corde vórso,  
 multum ín cogitádo dolórem indípíscor.  
 225 egomét me coquo ét macero ét defetígo;  
 magíster mihi éxercítór animus núnc est.

225, 6. Ritschl considers these two lines as dittographies, but though they *may* be such, it will be extremely difficult to prove that they *must* be such.

ACT II. Sc. II. A canticum or lyrical monologue containing the reasons that might determine a young man to settle down to an orderly life from the very beginning, without first 'sowing his wild oats'.

223. The form *simitu* is given by the Plautine mss. in several places (Ritschl, Proll. p. 143), and attested by the old Plautine glossary (id. Opusc. II 558 sq.): it belongs clearly to the same root as *simul* and *sim-ilis*, i. e. *sama* (English *same*, Greek *δμα*) 'one', see Corssen I p. 376; but might not, as Prof. Key suggests, *itu* stand instead of *ictu*, *simitu* meaning 'at one stroke'?

224. *indipisci* is in the comic writers more frequent than *adipisci* or the simple verb *apisci*: in later writers, it is found in Lucretius, Livy, Gel-

lius and Apuleius; see n. on Aul. 768. Neue II p. 273.

225. *coquere* in poetical language means 'to vex, trouble, excite': so Enn. ann. 340, (*cura quae nunc te coquit et versat*. Virg. A. VII 345, *femineae ardentem curaeque iraeque coquebant*.—*macerare* is frequently used in this way by Plautus: *maceror maerore* he has Capt. I 2, 24; Cist. I 1, 60. (Ep. III. 1, 2.) *maceravi me curis et lacrimis* Capt. V 1, 7.—*defetigare* is given by the best mss. of Plautus and Terence and seems to have been the only form in use in archaic Latin: but Cicero and Caesar use both *defatigo* and *defetigo*; Fleckeisen, 50 Artikel p. 16. For analogous compound verbs in which an original *a* passes into an *e*, see Corssen II 409.

226. For the long quantity of the ending in *exercitór* see



sed hóc non liquét nec satís cogitátumst,  
 utrám potius hárum mihi ártem expetéssam,  
 utram aétati agúndae arbitrér firmiorem:  
 230 amórin med án re opsequí potius pár sit: 5  
 [utra ín parte plús sit volúptatis vítae  
 ad aétatem agúndam.]  
 de hac ré mihi satis haú liquet: nisi hóc sic faciam,  
 opínor,  
 ut utrámque rem simul éxputem, iudéx sim reusque  
 ad eám rem.

230. *amórin me an réi* R. who considers the dative *rei* to be a spondee. But this is shown to be contrary to Plautine usage by O. Seyffert, 'Studia Plaut.' p. 25 sq., whom I have followed in the text. 231, 2. are justly considered spurious by Fleckeisen: in the first place, nearly the same words are read Amph. 633, *satin parva res est voluptatum in vitta atque in aetate agunda*; but even greater weight should be attributed to the awkward repetition of the phrase *ad aetatem agundam* as compared with v. 229, and to the fact that *voluptas* is here quite out of place: as Lysiteles is perfectly aware that the *voluptas* is all on the side of love, and *grandis labor* connected with an orderly life, cf. v. 270 sq. In spite of these arguments Sp. does not bracket these lines.

Introd. to the Aul. p. xvii.—*magister exercitor* (an expression like *mulier meretrix* and in Greek *ἀρχὴν ἐκπαίδευσης*) is the *ταδορπίβης*, below merely *exercitor* v. 1016. As a master lays tasks upon a boy, so his mind wearies him with care and thought.

227. *sed hóc non liquet*=sed hoc est quod mihi non liquet, quod nondum ad liquidum potui perducere.

228. *artem*=rationem vitae, cf. Hor. Od. III 3, 9 *hac arte Pollux et vagus Hercules Enisus arces attigit igneas*. (Lindem.)

229. *aetati agundae* 'for the conduct of life'.

230. *rei obsequi* is said by zeugma in the sense of *rei studere* 'to follow lucrative pursuits'.

233. *haú* is a Plautine form admissible before consonants only.—*satis haú* is a somewhat unusual order instead of *haú satis*, but precisely this deviation from the common phrase renders it more emphatic; Brix compares Aul. 229, *tu me hoc magis haú respicias*.—In order to understand *nisi*, it is necessary to supply a sentence like *neque mihi liquebit*. In places like this, *nisi* frequently approaches the sense of *sed*.

234. *reus* he may be called as he will have to submit to

235

ita fáciam : ita placét.

ómniū primū amóris arteis éloquar quem ad  
módum se expediant.

númquam amor quemquám nisi cupidum póstat se  
hominem ín plagas

cónicere; eos petit, eós sectatur, súbdole ab re cón-  
sultat :

235. Sp. arranges the rest of this lyrical monologue in short anapaestic lines, with the exception of v. 253—256, in which his edition and mine are in agreement. I neither approve of his arrangement, nor do I think his anapaests very pleasing and elegant.

236. *arteis* is the spelling of the palimpsest, all the other mss. giving *artis*. In cases of this kind, it will be prudent to follow our best authorities instead of regulating the spellings in conformity with fixed rules, as it is impossible to say whether the author himself was consistent in details of this kind. See Munro's observations in the second edition of his *Lucretius*, p. 38.—Ritschl justly dislikes the inelegant pronunciation *quem ad módum*: I incline to think him right in considering *quemadmodum* a gloss for *qui*, so that the line would end *qui sese expediant*.

237. Here Sp. would do well to recollect the first poem in Horace: *seu rupit teretes Marsus aper plāgas*. He surprises us with this anapaestic line: *postulat se in plāgas cónicere*! 238. The mss. add the gloss *blanditur* after *súbdole*; cf. the following line. I confess not to understand the Latin Sp. produces here by

the mode of life prescribed in the *iudicium*.

236. *se expediant* seems to occur only here, but has no doubt the same sense as the simple *expediant*: comp. below v. 276, *se penetrare*. *res expedit* means 'the affair takes a (certain) course': Amph. 1 3, 23 *nequiter paene expedit vit prima parasitatio* 'my first appearance in the part of parasite had nearly been a sad failure'; ib. prol. 5, *ut res vestrorum omnium bene expedire voltis* 'as you all wish your affairs to turn out well'.

237. *postulat* is the Latin

for ἀξιοί, 'claims, pretends', and in many passages of the comic writers is almost equivalent to a simple *velle*. See n. on Aul. 359. It takes not only the infinitive, but also an accus. c. infin.: cf. Stich. 488, Capt. 739, and comp. the same construction with *volo* though the subj. is the same, below v. 324.—Love is here compared to a hunter who spreads his nets for catching the game.

238. *eos* is somewhat loosely used as if a plural had preceded, but plurality is implied in the indefinite pronoun *quemquam*. *consultat ab re* occurs only here,

— blandiloquentulúst, harpagó, mendax, cúppes,  
240 despóliator, látebricolárum hominum corrúptor,  
celátum indagátor. 15

+ *exj<sup>t</sup>* nám qui amat, quod amát, quom extemplo eius sáviis  
percúsus est.

ilico rés foras lábitur, líquitur.

188' writing *subdóle ab re consulti consílium*, the last word being an invention of his own. 240. The lover is here called *latebricola* in accordance with v. 261 sq. It is not, therefore, necessary to write *latebricola*, *homonum* as Ritschl is inclined to do. 242. The text gives the reading of the Ambrosian palimpsest, while the other mss. have a manifest interpolation: *saviis sagittatis percussus est*. Comp. also Apul. Apol. p. 19, 1 (Krüger) *Venus nullis ad turpitudinem stimulis vel inlecebris sectatores suos percellens* (pelliciens Jahn). The literal meaning of *percellere* is 'to knock over'.

but *in rem consulere* would clearly be 'advise to one's advantage'; *in rem* stands in this sense below v. 268. *in rem conducit* Capt. 383. *ab re* 'to one's disadvantage': Asin. i 3, 71 *haud id est ab re aucupis*. We should, of course, supply *eis*.

239. *blandiloquentulus* is a *ἀπ. λεγ.* *blandiloquens* is used by Laberius.

241. There is a happy antithesis between this line and the preceding: though Cupid is the seducer of those who stray from the safe track of publicity, he is at the same time the betrayer of the hidden joys of the lovers.—*celatum* = *celatorum*.

242. *quom extemplo*, *ἐπελ τάχιστα*: cf. v. 492, 725, and many other places.—*saviis eius quod amat* = *saviis amicae*; in this way *quod amat* is often met with, e. g. Mero. 744, *nam*

*qui amat* (= *amator*), *quod amat* (= *amicam*, τὸ φιλούμενον) *sí habet, id habet pro cibo*. Curo. i 3, 14 *ipsus se excruciat qui homo quod amat videt nec potitur dum licet*.

243. *ilico* is the genuine spelling, not *illico*.—'*líquitur* pronuntiandum esse, non *liquitur*, Bücheler monet,' Ritschl; but the Augustan poets say *liquitur* wherever they use the word: Virg. G. i 43, A. iii 27, ix 813; Lucan, ix 772, and so also Lucr. ii 1132: why should it, then, be short in Plautus? The only reasons which may be alleged may be found in Munro's note on Lucr. ii 452; but Mr Wordsworth is no doubt right in saying 'the *i* is regularly long in the dependent, but short in the transitive *liquare*.' (Fr. and Sp. of E. L. p. 598. See also Bücheler, *Jahrb.* 1869 p. 488, and Ribbeck, *Poet. scaen. fr.* ii p. 33.) Observe

'dá mihi hoc, mēl meum, sí me amas, si aúdes'. <sup>51</sup>

- 245 *átque* ibi ille cucúlus 'o ocellé mi, fiat:  
 ét istuc et si ámplius vís dari, dábitur'.  
 fbi pendentém ferit: iam ámplius órat  
 (nón satis id ést mali, ni ámpliust étiam) 20  
 250 quód bibit, quód comest, quód facit sump̄ti.  
 nóx datur: dúcitur fámilia tóta:  
 véstiplica, unctor, aúri custos, flábelliferae, sándali-  
 gerulae,

249. 'Totum versiculum interpreti Búchelerus tribuit, quem nunc sequor,' RITSCHL; but the line is perfectly unobjectionable, nor are we favoured with any reasons why it should be spurious.'

252. *vestiplica* is Ritschl's reading founded on *vestiplice* given

the ὄρερον πρόρερον, and the highly effective alliteration.

244. *mel meum*: comp. the endearing expression 'honey' so frequently used in Yorkshire. —*si audes* = sodes 'if you please': see n. on Aul. 46. *audere* = a-videre 'to have a mind to'.

245. *ille cuculus* 'the spoony fool'. Cf. Pseud. 96 *quid fles, cucule?* In Hor. Sat. i 7, 31 *compellans voce cuculum* we may, perhaps, find the origin of this derisive epithet.

247. The spoony lover is enslaved by his mistress and actually treated like a slave: *pendens feritur*. It was usual to hang up slaves, put heavy weights to their feet (As. 299 sqq.) and flog them in this manner: hence the expressions *caedi pendentem* Most. 1167, *plecti pendentem* Ter. Phorm. 220, *pendentem fodiam stimulis* Men. 951, and *pendere* alone As. 617, Ter. Eun. 1021. (Lor. on Most. 1167.) See Ramsay's *Excursus* on the punishments of slaves, especially p. 254 sq. In the present instance it

should be added that *ferire* is also used metaphorically of 'mulcting' some one by obliging him to make presents; cf. Ter. Phorm. 47 with my note. In Prop. iv 3, 50 the word seems to stand in the sense 'to deceive'.—For the long quantity of the ending in *amplius* cf. Men. 326, *proin tú ne quo abeas longius ab aëdibus*, and ib. 980, *magis multo patior facilius ego verba, verbera odi*. —*iam, avrika*.

250. *comest* = comedit.—For the genitive *sumpti* see n. on Aul. 83.

251. *ducitur familia tota* much in the same way as Bacchis in Terence's *Hautontimorumenos* invades herlover's house with a large train of *ancillae* and *servi*.—For the long quantity of the nominative -a see *Introductio* to the Aul. p. xvi.

252. *vestiplica* (= quae vestes plicat) is quoted from Quintilian and the Inscriptions (cf. *plicatrix* Mil. gl. 693); *vestispica* (= quae vestes spiciat, i. e.

- cántrices, cistéllatrices, núntii renúntii,  
 raptóres panis ét peni:  
 255 fit ípse, dum illis cómis est,  
 inóps amator. 24  
 haéc ego quom ago cúm meo animo et récolo et  
 reputo réctius,  
 257<sup>b</sup> úbi qui eget quam préti sit parvi:

by BCD, while A has *vestispica*: he adds, however, 'duplicem ex ipsa antiquitate traditam esse scripturam apparet,' Nonius also reading *vestispici*. 257 a. The reading of this line is exceedingly difficult to settle: the palimpsest has *haec ego quum cum animo meo reputo*, which might be taken as an anapaestic tetrameter, but I quite agree with Ritschl 'alienisimí hinc sunt anapaestici numeri,' which express excitement, but certainly not calm reflection; the other mss. read *haec ego cum ago cum meo animo et recolo*, though B gives *rectilo* as the last word. It is evident that we have here the 'disiecta

inspiciit) from Varro ap. Non.; comp. also Afran. 388, *novi non inscutulam Ancillulam pro re, vestispicam*.—*unctor*, called *alipites* (= ἀλειπῆτες) by Juvenal III 76 and VI 421, is the slave whose business it was to anoint persons in the bath; cf. Sen. epist. 123, 4 *non unctores, non balneum, non ullum aliud remedium quam temporis quaero*.—*flabellifera* is a δρ. λεγ., the slave so called had to take care of the fans of her mistress, an article in which both Romans and Greeks indulged in great luxury. In Ter. Eun. III 5, 47 the supposed eunuch is ordered to take the fan and *ventulum facere* to a girl. Cf. also Martial III 82, 10 *et aestuanti tenuis ventilat frigus Supina prasino concubina flabello*. In the Imperial period, the Roman ladies had fans made of peacock-feathers: see Prop. II 18, 59 *pavonis caudae flabella*

*superbi*.—*sandaligerula* is another δρ. λεγ., the slave who takes care of her mistress's sandals.

253. *cistellatrix* a δρ. λεγ., the slave who keeps the *cistellae*, i. e. perhaps the jewel-boxes.—*nuntii renuntii* denotes the 'go-betweens' who claim to be paid for carrying a message from their mistress to her lover (*nuntii*) and back (*ren.*). Forcellini quotes from Cod. Theod. III 7, 1 *taciti nuntii renuntiique corrupti*.

254. *panis et peni* is a jocular alliteration and assonance: for the meaning of *penus* conf. Cic. de nat. deor. II 27, 68 *est omne quo vescuntur homines penus*.—*raptóres* is of course apposition to the two preceding lines.

255. *comis* 'liberal': cf. *comitas* below v. 333.

257 b. *ubi qui=si quis*, cf. Persa 318, *nam ubi qui mala*

ápáge amor, non pláces, nil te utor.  
quamquam illud est dulce, ésse et bibere,  
amór amari dát tamen

260<sup>b</sup>

satis quod aegrest:  
fugít forum, fugát tuos cognátos,  
fugat ípsus semet áb suo contítu

membra' of the genuine reading; Ritschl gives *haec ego quom cum meo ánimo reputo* [et récolo . . .]. . . . I have added *rectius* at the end of the line, suggested, of course, by *rectilo* in *B*, but recommended also by the threefold alliteration and the frequent use Plautus makes of this word: see e.g. v. 50.

257 b. I follow the reading of the mss., Ritschl has *ubi qui eget, preti quam sit parvi*, as a bacch. trim. acatal., but in his note he recommends *ubi quisque eget quam preti sit perparvi*. For the shortening of the genetical suffix in *preti* see *Introd.* to the *Aul.* p. xxv. 258. *apage, amor* is the reading of Donatus on *Ter. Eun.* iv 6, 18; our mss. add *te* in the second place: Ritschl writes *ápáge amor, nón places, nil ego ted útor*, but the mss. have no *ego* and agree in giving *te*. By keeping the reading of Donatus and the mss., we obtain a line corresponding in metre to the preceding, and a short trochaic metre will be found highly appropriate after the trochaic septenarius 257a. For the shortening in *plácēs* see *Introd.* to the *Aul.* p. xxxvii sq. 259. I have marked this line as an iambic dimeter hypercat., the next as an iambic dimeter catal., and the third as a dipodia iambica hypercatal. A system of iambic lines seems to me quite in its place after the trochaic system which precedes.—The mss. read *est dulce*, which I have kept in preference to Ritschl's *dulcest*. Comp. the English rendering 'though indeed it is pleasant,' where we naturally lay a stress on *is*, and the same would be the case in Latin. 261. *tuos* is in all probability the reading of the palimpsest, the other mss. having *vos*. Camerarius was the first editor who wrote *tuos*. 262. In accordance with the preceding line I have here gained the same metre (tripodia iamb. cat. + trip. iamb. acat.: see Studemund de canticis p. 29) by a slight change based on the reading of the palimpsest *fugat ípsus sem ab suo*, where *sem* clearly means *semet*, as was suggested by Ritschl in his first edition.

*tangit manu, dolores cooriuntur.*

260. Comp. *Cist.* i, 70 sqq. *Gx. amat haec mulier.* *Si. eho, an amare occipere amarumst, obsecro?* *Gx. Namque ecastor amor et melle et felle est fecun-*

*dissimus: Nam gustu dat dulce, amarum ad satietatem usque oggerit.*

262. Love is, with an expressive oxymoron, said to drive himself away from his own sight: i.e. the cares and

[neque eum sibi amicum volunt dici].

mille modis amor ignorandus, procul abhibendus  
atque apstandus. 30

265 nám qui in amorem præcipitavit, péius perit quasi  
sáxo saliat.

ápáge te síis amor: tuás res tibi habéto.

*Kuif*

263. This line has been justly considered spurious by Bothe and the succeeding editors (except Spengel): it being impossible to construe it with the preceding line; though it might perhaps be possible to transpose it after 261, in which case we should also have to arrange it in this way, *neque eum sibi volunt amicum dici*. 264. The mss. read *procul adhibendus*, which Ritschl changes to *abduendus*, Acidalius to *abhibendus* (a word not found elsewhere), Hare and Bergk to *abigendus*. But as we have already noticed so many *δραξ λεγόμενα* in this play, and as, moreover, *abstandus* is again quite isolated in the Latinity known to us, it will scarcely be too bold to accept Acidalius' emendation, which, at all events, has the advantage of closely approaching the reading of the mss.—*abstandus* is the reading of the palimpsest, the other mss. having a gloss *aptinendus* (i.e. *abst.*): for the transitive use of *abstare* Brix compares 1159 *placenda dos est* (see note) and Epid. i 1, 72 *pereunda puppis est probe*.

annoyances consequent upon imprudent connexions of the kind previously described put love to flight and disgust a lover with himself.

264. For the transitive use of *abstare* see crit. note.

265. The intransitive use of *præcipitare* with a reflexive meaning occurs in Cicero and Caesar, and becomes especially frequent in Livy and later writers.—*quasi* is in more than one place found after comparatives: see n. on Aul. 229. It is merely a compression of an original *quam si*, the middle stage *quamsei* being supplied by the *lex agraria*, l. 27. (Bücheler, lat. decl. p. 30.) Müller observes (Plaut. Pros. p. 107)

that *quasi* stands for *quam si* only after comparatives in a negative sentence; the negation being in the present instance implied in *petus*. The construction *saxo salire* may be defended by v. 639, *officio migrare*. A Roman would naturally think of the Tarpeian rock from which criminals were frequently precipitated.

266. *sis*=*si vis*, frequently added to imperatives even without any meaning of politeness.—*tuas res tibi habeto* is a jocular use of the phrase customary in a divorce: comp. Amph. III 2, 47 (in a scene of this kind) *valeas, tibi habeas res tuas, reddas meas*.

ámor, amicús mihi né fuas:

súnt tamen, quós *misere* míseros maleque hábeas,  
quós tibi fécisti obnoxios.

270 certa res ést ad frugem ádplicare ánimum:

quámquam ibi grándis capitúr labos. 35

bóni sibi haec éxpetunt, rém fidem honórem,  
glóriam et grátiam: hóc probis prétiumst.

275 eó mihi mágis lubet cúm probis pótius  
quam ínprobis vívere vanídicus.

367. Most mss. add *unquam* at the end of the line, but this word is omitted in the palimpsest. 268. *misere* has been added by Hermann and Ritschl.

271. The palimpsest has *labos grandis capitur*, to which the other mss. add the gloss *animo* before *labos*. I follow Ritschl.

272. For the shortening of the ending in *bóni* see Introd. to the Aul. p. xxv.—The hiatus in *fidem honorem* has been left unchanged by Ritschl in his second edition, while in his first he added *et* to avoid it. There is no other instance of hiatus in Plautus precisely analogous to this: Poen. 1 2, 31 *sorór, cogitá amabo, itém nos perhibéri* (with which Ritschl defends it Proll. p. corr) differs in the important point of the hiatus being in the arsis. 273. The hiatus after *gratiam* is admissible on account of the caesura. 275. 'Post versum 275 subscriptum est in codice vetere *B...ly filto lysiteles, neque dubium esse potest quin ly sint lysitelis nominis litterae primae*.' SPENGL. As this *ly* was stated by Ritschl to be *lx*, I formerly interpreted this of the number of lines and employed this as a confirmation of Ladewig's suspicion that some lines had been lost at the end of this monologue; see

269. *obnoxius* 'subject', 'obliged': comp. Mil. gl. 746, *servos...mihi instruxi...non qui mi imperarent quibusve ego essem obnoxius*, and Caecil. 23 sq. (Ribb.), *ne tibi me esse ob eam rem obnoxium Reare: audibis male, si male dicis mihi*.

270. *certa res* = decretum est; so Amph. 705 sq. In the same way we often find *certumst* (see v. 511, 584). *certus* and *de-cretus* are in reality

both participles of the root *cer-* in *cer-no* (= *κρίνω* by way of metathesis).

273. *pretium* 'reward': cf. Capt. 936, *pro benefactis eius ut ei pretium possim reddere*.

274. *eo* is monosyllabic.

275. *vanidicus* is a compound like *μωρολόγος*, quite in the style of Pl. who has also *blandidicus*, *magnidicus* and *falsidicus*; Terence uses *saevidicus*, and even Cicero has *veridicus*.



## PHILTO. LVSITELES.

PH. quo illic homo fóras se penetrávit ex aédi-  
bus? II 2.

LV. pater, ádsum: inperá quidvis, néque tibi ero in  
rémora,

nec látebrose me áps tuo conspéctu occultábo.

PH. féceris pár tuis céteris fáctis,

280 sí patrem pércoles. tuám per pietátem,  
nólo ego cum inprobis té viris, gnáte mi,  
neque in via neque in foro necúllum sermonem  
éxsequi.

Philol. xvii p. 250. This hypothesis should of course be abandoned now. 276. This part of the canticum has likewise been arranged in anapaestic lines by Sp., with the exception of v. 285 and 286, which he holds to be iambic, as others had done before him.

277. The mss. give *mora*, which has been emended by Crain.  
280. The mss. omit *tuam*, which has been added by Ritschl.

Sc. II. Lysiteles explains to his father his wish to get married and obtains his promise to ask for the hand of Lesbonicus' sister in his name.

276. The solutions of the first two feet express Philto's agitation. — *se penetrare* is in Plautus the usual construction, cf. 291, 814, Amph. I 1, 93 and Truc. I 1, 23; *penetrare* as an intransitive verb occurs only Bacch. 66; *penetrare pedem* Men. 400, 815. — Comp. Capt. 530, *quo illum nunc hominem propriuisse foras se dicam ex aedibus?*

277. *alicui in remora esse*

= *remoram facere alicui* above v. 38, or *remorari aliquem* Epid. v 1, 23.

279. *par* 'agreeing with'.

280 sq. The usual phrase would be *oro te per tuam pietatem, ne—exsequaris*.

282. *necullum*=*nullum* with the old form of the negation *nec* instead of *non*, for which see Corssen II 880 sq. In this line the palimpsest has *Necullum*, which has been justly explained by Bergk.—*exsequi sermonem* is a somewhat unusual expression, in which the preposition seems to add emphasis to the verb.

nóvi ego hoc saeculum, móribus quibus sit:  
 málus bonum málum esse volt, út sit sui símilis:  
 285 túrbant, miscent móres mali, rapáx, avarus, ínvidus:  
 sácrum profanum, públicum privátum habent, hiúlca  
 gens.  
 haéc ego doleo, haec súnť quae excruciant, haéc  
 dies noctes cánto ut caveas. 10  
 quód manu nequeunt tángere tantum fás habent  
 quo mánus apstineant:

287. The mss. read *quae me* (A) or *quē* (BCD), and it has been justly observed by L. Spengel (though his son A. Sp. does not appear to be of the same opinion) that the pathetic turn of expression *haec sunt quae* is foreign to the habit of the Latin language. His own idea, however, of throwing out *sunt quae* altogether and admitting hiatus in the caesura, appears to me somewhat violent: I would propose *haec curae excruciant*. One of the archaic spellings of *cura* would be *coira* or *coera* (Corssen i 356 sq.) and from *coerae* we might get by a mistake *quaeme*; *sunt* being added as a gloss. *haec* is the usual nom. plur. of the feminine in archaic Latin.

283. *hoc saeculum* 'the present generation'. (This is the original sense of *saeculum*, a word derived from the root *sa*, in *se-r-o*, *sā-tum*, so that its first meaning would be 'seed'.)

285 sq. The allusion might be as well to Greek as to Roman life. Complaints of this kind are so sweeping and general that, especially in the mouth of an old man, they will easily apply to almost any period.

286. For the expression comp. Hor. Ep. i 16, 54 *sit spes fallendi, miscbis sacra profanis*. *sacrum* drops its final *m*.—*hiulca gens* is a comprehensive apposition like *raptores panis et peni* 254; in *hiulcus* 'greedy' we have the same metaphor as in the verb *inhiare* v. 169.

287. *dies* is monosyllabic.—

—*canto* 'preach'; cf. Ter. Haut. 260 with my note.—*dies noctes* is the reading of the palimpsest, and it is in conformity with the habit of archaic Latin to omit the copula: see Lachmann and Munro on Lucr. ii 118. Comp. below v. 302.

288. For the shortening in *manu* see Introd. to the Aul. p. xxiv. (Mr J. Wordsworth 'Fragm. and Specimens of Early Latin' p. 579 is mistaken in saying that *manū* is 'perhaps elsewhere unexampled' than in Naev. 108, that very instance being exceedingly doubtful, as the shortening appears to be inadmissible after the caesura. See Ribbeck's second edition.) For *manūs* see *ibid.* p. xxxvii. Comp. also Mil. gl. 325, *iam mihi sunt manūs inquinatae*.



meó modo et móribus vívito antíquis :

quae égo tibi praécipio, ea fácito.

níl ego istós moror faéceos móres,

quíbus boni sése dedécorant.

haéc tibi sí mea capésses inpería,

300 múlta bona in péctore consídent.

Lv. sémper ego usque ad hánc aetatem ab ineunte adulescéntia

tuís servívi sérvitutem inperíis, praeceptís, pater.

pro íngenio ego me líberum esse rátus sum, pro inperíó tuo

meúm animum tibi sérvitutem sérvire aequom cénsui.

305 PH. quí homo cum animo inde áb ineunte aetáte depugnát suo,

298. *turbidos quibus A (BCD) 'aperta faeceos vocis interpretatione'* RIRSCHL, whom I follow in rejecting the word.

295. *meo* should be pronounced as a monosyllable. *antiquos* in Philto's mouth is of course an equivalent of all that is good and honourable: cf. in Terence the expressions Ad. 442 (homo) *antiqua virtute ac fide* (in the mouth of Demea who is also a 'laudator temporis acti'); ib. 812, *eandem illam rationem antiquam obtine*.

297. *níl moror* 'I do not trouble myself about'; see v. 337 and the commentators on Hor. Ep. i 15, 16 *nam vina nihil moror illius orae*.—*faeceus* is δπ. λεγ., and though originally suggested as a conjecture, has subsequently been confirmed by the palimpsest.

299. *capessere imperia* (= accipere, admittere) occurs only here.

300. *bona* 'excellent rules'.

302. *servire servitutem* is one

of the numerous instances of the 'figura etymologica' found in Plautus, this phrase being moreover of very frequent occurrence: comp. note on Aul. 584. — The omission of the copula in *inperíis praeceptis* is another instance of the peculiarity of early Latin noticed on v. 287.

303 sq. These lines are happily and concisely translated by 'an old Westminster' (Oxford, Parker, 1860):

In heart a freeman and a gentleman,

To thee I felt it honour to be slave!

*pro ingenio* means 'according to my natural disposition' which I should follow towards all others, except you.

304. *animus* 'inclination'.

305. *quí=si quis*, or rather

útrum itane esse mávelit, ut eum ánimus aequom  
cénseat,

án ita potius, út parentis eúm esse et cognatí  
velint:

si ánimus hominem pépult, actumst, ánimó servit,  
nón sibi:

si ípsus animum pépult, vivit, víctor victorúm cluet. 25

310 tú si animum vicisti potius quam ánimus te, est  
quod gaúdeas.

nímio satiust, út opust ita ted ésse, quam ut ani-  
mó lubet. 30

qui ánimus vincunt, quám quos ánimus, sémper  
probiórés cluent.

Lv. ístaec ego mi sémper habui aetáti integumen-  
túm meae,

né penetrarem me úsquam, ubi esset dámni conci-  
liábulum,

315 neú noctu irem obámbulatum, neú suom adimerem  
álteri.

309. The mss. have *ipse*, emended by Ritschl in his note (he has in his text *sin ipse*, a conj. by Hermann). Cf. v. 262, where the other mss. give *ipse*, and only the palimpsest has *ipsus*. 311. sq. Ritschl considers these two lines to be later additions in the same manner as v. 206 sq. Instead of adopting the easy emendation of this line by writing *ted* in the place of *te*, Sp. prefers to insert *esse* after *opust*. 313. *integumentum* is the conjecture of Bishop Hare, subsequently confirmed by the palimpsest. The word recurs Bacch. 601 and 602.

we should recognise an anacoluthia in v. 308.

306. Instances of *utrum-ne-an* are given in my note on Aul. 427.—For *mávelit* see Introd. Aul. p. xx.

307. For the nominative *parentis* see n. on v. 29.

308. *pépult* continues the simile of v. 305; it means 'has beaten', like *pellere hostes*.

309. *victor victorum* 'the

mightiest conqueror of all'.

311. *nímio satius* 'better by far'. Cf. below, v. 387.

313. *ístaec* 'those your precepts', subsequently explained by the two lines which follow.

314. *conciliabulum damni*, a place where *damnosi* ('spend-thrifts') congregate: of the house of a 'meretrix' the expression occurs Bacch. 80.

315. *noctu obambulare* is the

*gnd* né tibi aegritúdinem, pater, párerem, parsi sédulo: *ms*  
sarta tecta túa praecepta usque hábui mea modéstia. —

PH. quid exprobras, bene quód fecisti? tibi fecisti,  
nón mihi.

míhi quidem aetas áctast ferme, túa istuc refert  
máxume.

320 is probust quem paénitet, quam próbus sit et frugí  
bonae. —

qui ípsus sibi satís placet, nec próbus est nec frugí  
bonae: 40

qui ípsus se contémnit, in eost índoles indústriae,  
béne facta bene fáctis aliis pértegit, ne pérpluant. —

321. is omitted in *CD*, but given by *AB*. Ritschl considers this line and the following as dittographies of v. 320. 323. *per-tegit* is Kiessling's emendation: the mss. have *per-tegito*, which is

Latin phrase for *κωμῶσαι*, *com-missari*.—The meaning of *obambulare* seems to be 'walk about' without any definite purpose.

316. *pater* drops its final *r*: *Introd. Aul. p. xxxiii sq.* See below v. 361. In conformity with the preceding lines *parsi* (i. e. the old perfect instead of *peperci*) is construed with *ne* rather than with the infinitive: in meaning it is almost identical with *cavi*.

317. *sarta tecta* was a proverbial expression = *sarta et tecta* (see v. 287): comp. *Cic. ad fam. xiii 50 hoc mihi da atque largire, ut M'. Curium sartum et tectum, ut aiunt, ab omnique incommodo detrimento molestia sincerum integrumque conserves.* Gronovius, *Lect. Plaut. p. 341*, gives numerous instances of this phrase from Cicero, Ulpianus, and other writers. Cf. also Festus: '*sarte* in auguralibus pro integre ponitur: sane sarteque audire

*videreque. ob quam causam opera publicantur quae locantur, ut integra praestentur, 'sarta tecta' vocantur, etenim 'sarcire' est integrum facere.* (The root is *sar*, cf. Vaniček, *Latin Etymology*, p. 176. We have it very significantly in *ser-vo* and with the interchange of *r* and *l* in *salvus*.) Philo continues the metaphor v. 320.

318. On the shortening in *quid exprobras* see *Introd.* to *Aul. p. xlv sq.*—*exprobras* means 'why do you recount it': comp. *Most. 800, triginta minas pro capite tuo dedi. PH. quor exprobras?*

320. *paenitet* 'parum videtur' Servius on *Virg. Ecl. ii 33*, Donatus on *Ter. Eun. v 6, 12*.—*quam* is 'how little': cf. *Ter. Haut. 72, quantum hic operis fiat paenitet*, 'I am discontented that so little work should be done here'. See also *n.* on *Aul. 431*.

323. Perhaps we should here

Lv. ób eam rem haec, pater, aútumavi, quía res  
quaedamst, quám volo

— 325 égo me aps te exoráre. PH. quid id est? véniam  
dare iam géstio.

Lv. ádulescenti hinc génere summo, amíco atque  
aequalí meo,

mínus qui caute et cógitate suám rem tractavít,  
pater,

béne volo ego illi fácere, si tu nón nevis. PH. nempe  
dé tuo?

Lv. dé meo: nam quód tuomst, meúmst, omne  
meum autém tuomst.

retained by the other editors and Ritschl who follows Bothe in placing the line after 319. (Sp. retains *perlegito* and leaves the line in its present place.) 325. *veniam dare iam* B which I have adopted in accordance with R, *dare iam veniam* A, adopted by Sp.; *veniam iam dare* the other mss. 329. *ómne meumst autém tuom* Sp. following the reading indicated by the variations of the mss.

recognise an instance of the long quantity of the *a* in the neuter plural.—I have printed *bene facta* in order to bring out the participial force of the expression at first sight (cf. e. g. 328). — *perpluant* 'to let the rain pass through', so Most. 111, where see Ramsay's note.

324. *autumo* 'non id solum significat 'aestumo', sed et 'dico' et 'opinor' et 'censeo'; Gellius xv 3, 6. It is of frequent occurrence in Plautus in the sense of saying.—Lysiteles' expressions are somewhat prolix, but this is intentional.

325. The construction *exorare ab aliquo* occurs again Bacch. 1170, 1177: *ex aliquo* only Mil. gl. 1063, and in all other passages the verb is con-

strued with the accusative.

326. *hinc* is almost like an adjective: cf. below 359, 872. Ter. Andr. 221, 883. In Greek it would be ἐπιθυμῶ εὐεργετῶν νεανίαν τινὰ τῶν ἐντεῦθεν.

327. *cogitate* = prudenter; so Mil. gl. 944, *meditari cogitate*, σοφῶς μελετᾶν.

328. *nevis* is quoted from this line in the old glossary of Plautine words: Ritschl, Opusc. II 235. See below v. 1156. = *nempe* de tuo 'out of your own means': *nempe* is ironical, and Philo gives Lysiteles to understand that as yet he cannot call anything his own. For *nempe* see Introd. to Aul. p. XLVI: the mss. BCD read here *nepé*, 'memorabili indicio pyrrhichiacae mensurae', adds Ritschl.

330 PH. quid is? egetne? LV. egét. PH. habuitne rem?

LV. hábuit. PH. qui eam pérdidit?

públicisne adfinis fuit an márítumis negótiis?

mércaturan', an venalis hábuit, ubi rem pérdidit?

LV. níl istorum. PH. quid igitur? LV. per cómitatem edepól, pater.

praéterea aliquantum ánimi causa in déliciis dispérdidit.

335 PH. édepol hominem praédicatum firme et familiáriter,

quí quidem nusquam pér virtutem rém confregit, átque eget.

336. *equidem* Sp. in accordance with the views of O. Ribbeck (see exeg. n. on v. 352), but against the mss.

331. *affinis* 'engaged in': with a dative here, Lucr. III 733, and Cic. pro Sulla § 79, pro Cluent. 45; with a genet. Ter. Haut. 215, Cic. pro Sulla § 17.—*publica negotia* denotes the occupations which fall within the range of *publicani*, espec. farming of ager publicus, collecting of taxes and duties, etc. *maritima negotia* are commercial speculations involving ventures at sea. Of Cato the elder (a man to Philto's heart) Plutarch relates c. 21, ἐχρήσατο καὶ τῷ διαβεβλημένῳ μάλιστα τῶν δανεισμῶν ἐπὶ ναυτικοῖς τὸν τρόπον τοῦτον. ἐκέλευε τοὺς δανειζομένους ἐπὶ κοινωρίᾳ πολλοὺς παρακαλεῖν. γενομένων δὲ πενήκοντα καὶ πλοίων τοσούτων αὐτὸς εἶχε μίαν μερίδα διὰ Κουιντίωνος ἀπελευθέρου τοῖς δανειζομένοις συμπραγματευομένου καὶ συμπλέοντος. ἦν δ' οὐν οὐκ εἰς ἅπαν ὁ κίνδυνος, ἀλλ' εἰς μέρος μικρὸν ἐπὶ κέρδεσι μεγάλοις (it was 'limited' liability).

332. *mercaturan'*, sc. *perdidit*: the ablative is given by the palimpsest, all other mss. having *mercaturamne*, which would oblige us to assume an awkward *zeugma*, as the Latin phrase is not *mercaturam habere*, but *facere*. — *venalis habere* is 'to trade in slaves': but this was not a very respectable business. Ergasilus calls it *quaestum inhonestum*, Capt. 98. Cato the elder did not pursue it openly, but through his other slaves and freedmen (Plut. Cato maj. 21).

333. *istorum* 'of the things you mention'.

334. *disperdere* is also used by Cicero, Agrar. I 1 *ut a maioribus nostris possessiones relictas disperdat et dissipet*.

335. Philto expresses himself sarcastically 'Well, that's what I call describing a man to the point (*firme*) and in a friendly spirit'.

336. *atque* 'and yet'.



- *nīl* moror eum tibi esse amicum cum eius modi virtutibus. 55  
 Lv. quia sine omni malitias, tolerare ei egestatem volo.  
 Ph. de mendico male meretur, qui ei dat quod edit aut bibat:  
 340 nam et illud quod dat perdit et illi prodat vitam ad miseriam.  
 non eo haec dico, quin quae tu vis ego velim et faciam lubens: 60  
 sed ego hoc verbum quom illi quidam dico, praemostró tibi,  
 ut ita te aliorum miserescat, ne tuis alios misereat.

338. *egestatem eius volo* Sp. with the mss. BC (*eius egestatem* D). I follow R; cf. v. 358, 371. 341. *non eo dico haec* Sp. against the mss.

337. *nīl moror* 'I don't care, am not particularly anxious': see above v. 297.—*eius* is monosyllabic.

338. *sine omni* is very common in Plautus for *sine ulla*: cf. below, v. 621. — *malitia* is a much stronger word than 'malice'; it means 'wickedness'.—For the dative *ei* see crit. n. on v. 358. *tolerare* 'lighten', = *sublevare*, so again 358, 371.

339. This maxim provokes the wrath of Lactantius, Instit. vi 11, who calls it *detestanda sententia*.—For the subj. *edit* see above, v. 102.

340. *prodat* has the sense of *producit*, by which it has been superseded in all other mss. but the palimpsest. See n. on Ter. Andr. 313.

341. *quin* 'as if not'.

342. *hoc verbum* 'my rule': v. 339.—*ille quidam* no doubt refers to v. 324 and 326. —

*praemostro* is the spelling given by B, cf. 920, 949. *commostrare* Merc. 894, and Aul. 12, though the latter passage seems to show that such ancient spellings sometimes appear quite unexpectedly in late mss. The best proof of the existence of this spelling in the time of Plautus is the title of one of his plays, the *Mostellaria*.

343. *tis*: this peculiar form of the genitive recurs Mil. gl. 1033, Bacch. 1200 and Pseud. 6; the analogous form *mis* in Enn. ann. 131; Ritschl promised five years ago an 'uberior tractatio' of them 'alibi' (but has not published it yet): meanwhile we may consider it as the original form of the genitive except the loss of its *u*; it stands for *tius* and corresponds to the Doric genetives *ἐμῶς* and *ρέος τεῦς*, for which see Buttmann, Ausführl. Sprachl.

Lv. *déséreré illum et déiuvare in rébus advorsís pudet.*

345 PH. *pól pudere quám pigere praestat totidem lítteris.*

Lv. *édepol deum virtúte dicam, páter, et maiorum ét tua* 63

*múlta bona bene páta habemus: béne si amico féceris,*

*né pigeat fecísse: ut potius púdeat, si non féceris.*

PH. *dé magnis divítiis si quid démas, plus fit án minus?*

350 Lv. *mínus, pater. sed cívi inmoeni scín quid cantarí solet?*

347. Sp. introduces here the somewhat strange-looking *ben parta*, which may, however, be right, analogous as it is to *ben ficium* and *malficium*.

1 p. 289; Krüger, Sprachl. II, § 25, 1, 9. (See now also J. Wordsworth, Spec. of Early Lat. p. 87 sq.)

344. *deiuare* δπ. λεγ. 'to refuse assistance'.

345. *totidem litteris* 'though these words have the same number of letters': cf. Pseud. 281, *nimio id quod pudet facilius fertur quam illud quod piget*. (Lindemann explains *praestat totidem litteris* very differently: 'quasi per omnes litteras melius est, tamquam litterae in voce *pudere* omnes ac singulae meliores sint, quam in voce *pigere*'. The same explanation is adopted by H. Nettleship, The Academy III 299.) Compare also Eurip. Hippol. 387, οὐκ ἂν δὲ ἦσθην ταῦτ' ἔχοντε γράμματα.

346. Comp. Aul. 164, *ego virtute deum et maiorum nostrum dives sum satis*, a line re-

curring Capt. 320: see Ritschl, Opusc. II 283 sqq.—*dicam* is parenthetical, like *credo* above, v. 115.

348. *ut potius* 'rather should you': *ut* is not strictly required to complete the sense, but added in antithesis to *ne*.

349. *de magnis div.*, πλούτου καίτερ μεγάλου ἔντος.

350. *minus* drops its final *s*. *immoenis* has here a different meaning from v. 14: *munus* (*moenus*) being both 'task' and 'gift', *immoenis* might naturally bear two senses. Lysiteles takes it in the sense of 'ungenerous, stingy' (*qui nulla dat moenera*), while Philto v. 354 explains it differently. — The words *scín quid cantari solet* show that we have here one of the popular ditties of the time; see Teuffel's History of Roman literature, Vol. I. p. 15 of the Engl. transl.

'quód habes, ne habeás, et illud quod nón habes, habeás, malum: 70

quándo equidem nec tibi bene esse póte pati neque álteri'.

PH. scío equidem istuc ita solere fieri: verum, gnáte mi,

is est inmoenis, quóí nil est qui moénus fungatúr suom.

355 LV. deúm virtute habémus et qui nósmet utamúr, pater,

ét aliis qui cómitati símus benevoléntibus. 75

PH. nón edepol tibi pérnegare póssum quidquam quód velis.

quóí tu egestatém tolerare vís? loquere audactér patri. ✓

67

352. *pote* is the reading of the palimpsest, superseded in the other mss. by the gloss *potes*; cf. Persa 30, *si tute tibi bene esse pote* (so CD, *potes FZ*) *pati*. 358. The mss. read *cuius* from which Ritschl in his first edition elicited *cui tu* or, in Plantine spelling,

351. *malum* I take to be the vocative = homonihili, nequam, as Plautus frequently has it; it might be objected that Ly-siteles would not use such a strong expression towards his father; but it may be observed that these words are not directly addressed to Philto, but merely convey a hint which he may construe according to his pleasure. —*quod habes* means his riches, which the miser is to lose; *quod non habes* is *paupertas*.

352. *equidem* with other persons except the third was originally rejected in Plautus and Terence by Ritschl (Proll. p. 76 sqq.), but Ribbeck's explanation of it, according to which it is not a compression of *ego quidem*, but composed of the interjection *e* and *quidem* (Lat. Part. p. 41), is now approved

by Ritschl and Corssen II 856. The instances of *equidem ego* collected in my note on Ter. Haut. 632 should not, therefore, be considered pleonasms any longer.

354. I have not hesitated to restore the old spelling of the word, both in the adjective and in the substantive, though Ritschl does not give it in his text. Even Lucretius uses the antique form *moenera* in three places: Munro on I 29.—For the constr. of *fungi* see n. on v. 1.

356. The phrase *comitati esse* (= *comem esse*) *alicui* seems to occur only here.—For *benevolens* see v. 46.

357. *pernegare* = *persistere* in negando: cf. Asin. II 2, 56 *pernegabo atque obdurabo, per-iurabo denique*.

Lv. Lésbonico hinc ádulescenti, Chármidai filio,  
 360 qui íllic habitat. PH. quín comedit quód fuit, quod  
 nóñ fuit?

Lv. ne éxprobra, pater: múlta eveniunt hómini quae  
 volt, quae nevolt. 80

PH. méntire edepol, gnáte, atque id nunc fácis haud  
 consuetúdine.

nám sapiens quidém pol ipso fíngit fortunám sibi:  
 eo non multa quae nevolt evéniant, nisi fictór  
 malust.

365 Lv. múlta illi opera opúst ficturae, quí se fíctorem  
 probum

*quoi tu.* In the second edition he gives *quoi* with the note 'vel *quoei*, frequenti in legibus saeculi VII scriptura': but a form *quói* does not occur in any other place in Plautus (see, however, v. 558), though he uses *ei* (Bücheler, Lat. decl. p. 59): and even if it did, we might justly wonder that Ritschl should adopt this form who only three years ago refused even to admit *ei* in Plautus: Opusc. II 422. The dative, however, is required on account of the next line. See also below, v. 371. 359. *huic* the mss., *hinc* R. 365. The reading now in the text on the authority of Studemund's collation of the palimpsest is exceedingly awkward. The

359. *Charmidai*: 'this old form of the genitive was used not only in feminine, but also in masculine nouns of the first decl. and also in proper names; in the Epidicus e.g. the genitive of *Periphanes* is always *Periphanai*: II 2, 62. III 4, 72. v 1, 29. Comp. also *Antidamai* Poen. v 2, 85. *Sosiai* Amph. I 1, 228.' Brix.

360. *quin* = *quine* i.e. *isne* qui. See the instances given by Key, L. G. § 1425, note.—*quod fuit quod non fuit* is a proverbial expression denoting 'everything and anything'; comp. Soph. Antig. 1109 sq. *ὅλως οὐ τ' ὄντες οὐ τ' ἀπόντες*.

El. 298 *τὰς οὖρας τὴν μου καὶ τὰς ἀποούρας ἐλπίδας διέφθορας*.

361. *nevolt* is quoted from this line or 364 in the Plautine glossary: cf. *nevis* v. 328.—*pater* drops its final *r*, comp. v. 316; but the reading is not quite certain. The palimpsest reads *mala multa*, and this might be kept by removing *quae volt*, as Bergk proposed.

362. *mentire* is not so strong as 'you lie', but like *ψεύδει* merely 'you are mistaken, you err'.

364. *eo*=ideo.—*malus* 'unskilful'.

365. *fictura* 'the process of fingere', occurs only here in

vítæ agundæ esse éxpetit: sed hic ádmodum adulescéntulust. 85

PH. nón aetate, vérum ingenio, apíscitur sapiéntia.

[sapienti aetas condimentum, sapiens aetati cibust.]  
ágedum eloquere, quíd dare illi núnc vis? LV. níl quidquám, pater.

370 tú modo ne me próhibeas accípere, si quid dét mihi.

PH. án eo egestatem eí tolerabis, sí quid ab illo accéperis? 90

LV. eó, pater. PH. pol égo istam volo me rátionem edoceás. LV. licet.

construction is *illi est opus multa opera fcturae*, but is not *opera fcturae* a very curious expression? I confess that Bergk's reading seems to be most acceptable: *multaest operae opus fcturae*. (Sp. edits *multast opera opus fcturae*, which I think to be far inferior to Bergk's conj.) 368. This line gives no sense unless we admit very violent changes of the ms. reading, and even then it might be difficult to get it into trochaic metre, and it would still be merely a languid repetition of the preceding line. I have, therefore, followed Ritschl in bracketing it. Sp. maintains it in the text. Mr Nettleship (Academy, III 299) thinks that it is an iambic octonarius (*sapiéntiae aetas cóndimentum, sáperest aetati cibus*), wrongly introduced into this trochaic passage, though good in itself. 369. *agidum* is the reading of B, *agedum* of the other mss.; but as this would be quite isolated in Plautus (Ritschl Opusc. II 563), I have not adopted it, though Ritschl does so in his second edition. 371. The mss. give *et* for *ei*: but there is no doubt as to the true reading, though old editors have *eius*: see v. 358.

this sense; Mil. gl. 1189, *satis placet fictura*; it means 'fiction, invention'. Gellius x 5, 3 uses *fictura* of the 'formation' of words.—*se*: the acc. c. infin. is dependent on *expetit* in the next line: see n. on v. 237. Cf. Most. 625, *id me scire expeto*, and the acc. c. infin. after *exoptare* Mil. gl. 1185, *nam quos videre me exp-*

*tabam maxime*.

367. *apiscitur* 'is obtained': the only place in Plautus in which this verb has a passive sense; but cf. the corresponding active form Asin. II 2, 13 (279) *numquam edepol quadrigis albis indipiscet postea*.

372. *licet* 'willingly': see below v. 517 and n. on Aul. 326.

scin tu illum quo genere gnatus sit? PH. scio, adprimé probo.

Lv. sórór illist adúlta virgo grándis: eam cupió, pater,

375 dúcere uxórém sine dote. PH. sine dote *autem* uxórem? Lv, ita,

tuá re salva. hoc pácto ab illo súmmam inibis grátiam, 95

néque commodius úllo pacto ei póteris auxiliárier.

PH. égone indotatám te uxorem ut pátiar? Lv. patiundúmst, pater:

ét eo pacto addíderis nostrae lépidam famam fá-miliae.

380 PH. múlta ego possum dócta dicta et quámvis facundé loqui:

375. *autem* is om. in the mss. and was added by Fritzsche; on account of the common pronunciation of *au* as *o* this word could easily be omitted after *dote*: it is far more expressive of Philto's surprise than *sine dote uxoremne*! which is Ritschl's reading. Sp.'s reading—'*sine dote uxórem*'—I do not understand.

373. In *illum* we may observe a prolepsis of the subject of the dependent sentence. For other instances see v. 88, 698, 872, 960, 992; Capt. 373; Men. 246, 881.

374. *grandis virgo* seems to be the usual expression for a girl of marriageable age: see n. on Aul. 189, and comp. Ter. Ad. 673, Andr. 814. Comp. also *adulta virgo* in Hor. Carm. iii 2, 8.

376. The latest editor of this play, A. Spengel, has preferred reading the whole line as one sentence, by omitting the punctuation after *salva*. But on account of the importance which this consideration would possess

for such a character as Philto, we think that a clever actor would naturally pause after the word *salva* to watch its effect upon Philto, before he adds a second reason. *tua re salva* 'without any expense to you'.

378. *ut patiar*, sc. ducere.

379. *lepidam*: n. on Aul. 493; where it should be added that the word occurs also in Phaedrus and Martial. It is also well known as a proper name.

380. *dotta dicta* 'wise saws', occurs also Asin. iii 1, 22 and Men. 249.—*et quamvis facunde* 'and even ever so eloquently': similar passages for *quamvis* are Bacch. 339, Merc. 318; cf.

suaē senectuti ácriorem hiemém parat,  
 quom illam inportunam tēpestatem conciet.  
 400 sed áperiuntur aēdes, quo ibam: cómmodum  
 ipse éxit Lesbónicus cum servó foras.

10

### LESBONICVS. STASIMVS. PHILTO.

LE. minus quíndecim diés sunt quom pro hisce  
 aédibus II 4.  
 minás quadraginta ácepisti a Cállicle.  
 estne hóc quod dico, Stásime? ST. quom consi-  
 dero,  
 405 meminisse videor fieri. LE. quid factúmst eo?

398. *senectuti is* Sp. with BCD, but *is* om. A, which is followed by R. Either reading is admissible according to Plautine prosody. 402. Brugman, l. c. p. 12, proposes to read *dies* as a monosyllable and to insert *tu* after *quom*. This is unnecessary, as *dies sunt* should be rhythmically considered as one word.

397. *ex animo* ἐν θυμῷ: so also Epid. iv 1, 1; Stich. i 1, 2; Capt. v 1, 7: Brix compares Cist. i 1, 62 *doleo ab animo*.—*factius* is an isolated comparative; the sense is *nilo magis quidquam effectum reddit*. See *occlusior* above, v. 222.

398. Old age may be called the *hiemps* of life; by displeasing his son, a father merely contrives to render this winter-time even more unpleasant than it naturally is.

399. *conciēt* is the present: the future *ciet* is quoted from Amph. i 2, 14.

400. *ibam* 'I was going': impf. de conatu.—*commodum* 'just in time': so again 1136. See my n. on Ter. Eun. 343.

401. See n. on v. 275.

Sc. iv. Philto stands aside during the following dialogue between Lesbonicus and Stasimus.

402. *quindécim diés* 'a fortnight'; so in French *quinze jours*.

403. It is characteristic of Lesbonicus that he does not even take the trouble of controlling his money, but leaves it in the hands of a slave.

405. *eo*, sc. argento: just as we might say, 'what's become of it?': the neuter *id* being used in vague reference to the subject in question. Cf. Asin. i 1, 76 *viginti iam usut filio argenti minis: face id* (that sum) *ut paratum sit*. Brix also quotes Bacch. iv 9, 103, 106; Epid. i 2, 11 sqq. Pseud. iv 7, 51. We may add

St. *exéssum*, *expotum*, *exúctum*, *elutum* in *bálineis*. *s*  
*piscátor* *pistor* *ápstulit*, *lanif* *coqui*  
*holitóres* *muropolae* *aúcupes*: *confit cito*.

406. The mss. agree in reading *comessum*, in which the double *s* is a spelling frequently found in the best mss. of archaic writers, no doubt due to the assimilation of *d* to *s*, the original form being *comed-sum*. I have, however, followed Ritschl in writing *exessum*, a form given (perhaps from this very line) in three old glossaries, and by the introduction of which we get four participles equally compounded with *ex*.

from Terence Haut. 63; Hec. 421.

406. *exunctum*, *elutum* (for which Plautus probably wrote *exlutum*): 'the main delight and extravagance of the bath commenced: their slaves anointed the bathers from vials of gold, alabaster, or of crystal, containing the rarest unguents gathered from all quarters of the world. The number of these smegmata used by the wealthy would fill a modern volume—especially if the volume were printed by a fashionable publisher; *Amaracinum*, *Megaliūm*, *Nardum*—*omne quod exit in um*.' LORD LYTTON, *The Last Days of Pompeii*, B. 1, ch. 7. *exunctum*=unguentis absumptum, and *elutum* should be explained in the same manner.—*balinea* (not *balineum*) appears to be the form exclusively used by Plautus, in close correspondence with the Greek *βαλανείον* (see n. on v. 112): instances of *balinea* and *balineum* from Inscriptions are collected by Corssen II 256. (See also ib. 347.) Cf. also Ritschl, *Opusc.* II 523.

407. *pistor* 'nomen erat eius qui ruri far pinsebat', according to Varro ap. Non. p. 152; 'a

millers', the baking of bread being one of the duties of the cook (as it is in the country even now). See crit. n. on Aul. 397.

408. *holitor* 'the greengrocer'; *holus* and *holitor* should be spelt with an *h* both on etymological grounds (see Corssen I 100, II 160) and in accordance with the Inscriptions (ib. 104) and mss. (Ribb. Ind. Verg. p. 421): see also n. on Ter. Andr. 369. Varro, however, knows and accounts for *olus*, de l. l. v 108 (p. 43 M.).—*aucupes* 'poulterer': but is it not strange that the *μυροπωλῆς* should be mentioned with the greengrocer and poulterer? As Mr Nettleship observes (*Academy*, III 299) 'it is possible that Plautus may have had in his eye the custom of using unguents as oil for herbs (comp. the proverb *τὸ ἐπὶ τῇ φακῇ μύρον*), which is known to have existed among persons of vulgar and extravagant tastes.'—*confit* 'is got through', instead of *conficitur*. The same form was formerly read Ter. Ad. 946, but has there yielded to *quom fit* in recent editions. For this and similar forms see Munro on Lucr. II 1004.

*futurus* *certus* *7. 1000* *7. 1000*



- non hércle minus divórse distrahitúr cito,  
 410 quam sí tu obicias fórmicis papáverem.  
 411 LE. minus hércle in istis rébus sumptumst séx minis.  
 St. quid, quód dedisti scórtis? LE. ibidem uná  
 traho.  
 St. quid, quód ego frudavi? LE. ém istaec ratio  
 máxumast.  
 St. non tíbi illud adparére, si sumás, potest,

413. *frudavi* is Ritschl's emendation (Sp. *defraudavi*? LES. *em*, *ratio maxumast*, but *istaec* is surely required). The mss. have either *defrudavi* (BDA) or *defraudavi* (AC): but *frudare* and *defrudare* are supported by the best authorities and attested by Prisc. i 52 n.: see n. on Ter. Phorm. 44. Ritschl, Par. p. 541 sq. Corssen i 660 quotes even *frude* for *fraude* from an Inscription.

409. This line is omitted in all mss. except the palimpsest. The forcible expression *divorse distracti* would alone be sufficient to vindicate the Plautine origin of these words.

410. The molossus *fórmicis* may be defended with other instances, see Ritschl, Proll. p. ccxiv; but accentuations like this are especially frequent in the spurious prologues: *cónsentit* Cas. prol. 59. *fécistis* Poen. prol. 7. *infantis* ib. 28. *ábiuránt* Rud. prol. 14. *Virtutém* Amph. prol. 42. *praefectúst* ib. 100. *Mércatór* Merc. prol. 6. *céletár* Amph. i 2, 28 (in a scene which can be shown to be interpolated); for Plautus comp. especially Men. 102, 702; Rud. 461, 805; Poen. ii 34; iii 3, 20. It is not, therefore, necessary to write *formicis tu obicias* (Nonius has so without *tu*), as Ritschl did in his first edition.—*papaver* as masc. is quoted by Charisius p. 83, 27 K. from this place; in Plautus and in the

earlier writers it is always masc.

411. *in istis rebus* 'in those things which you enumerate'. — *sumptumst* = *absumptum est*, *inpensum est*, 'has been spent'; comp. 414 and especially Mil. gl. 666 sq., *in mala uxore atque inimico si quid sumas, sumptus est*: *In bono hospite atque amico quaestus est quod sumitur*. A later Latin construction would be with the compound, *istis rebus insumptum est*.

412. *ibidem uná traho*: see n. on v. 203.

413. *istaec ratio* 'your account': for this meaning of *ratio* see n. on Ter. Ad. 855, and cf. here v. 417, 8, (9).

414. *illud*, the whole affair. *si sumas* 'if you merely spend', leaving all the trouble of accounting for the money to me. This explanation is also supported by the forcible position of *tibi* and *tu* at the beginning of the line, for which we should supply the antithesis 'but it does to me'.

- 415 nisi tu inmortale rére esse argentúm tibi.  
 PH. sero átque stulte, prius quod cautum opórtuit,  
 postquám comedit rém, post rationém putat. 15  
 LE. nequáquam argenti rátió conparét tamen.  
 ST. rátió quidem hercle adpáret: argentum οἷχεται.  
 420 mínas quadraginta ácepesti a Cállicle,  
 et ille aédis mancúpio áps te accepit. LE. ádmodum.  
 PH. pol opíno adfinis nóster aedis véndidit. 20  
 patér quom peregre véniet, in portást locus:  
 nisi fórté in ventrem filio conrépserit.  
 425 ST. millé drachumarum tárpezitæ Olímpico, #

425. Sp. has again *trapézitæ drachumárum mille Olýmpico*, which it is quite certain that Pl. did not write.

416. *quod*, sc. ut *rationem* putaret.

417. Observe the emphatic repetition of *post*, which is elsewhere not repeated in the apodosis. — Lambinus observes 'haec loquitur ad spectatores conversus'. — *rationem putare* 'to balance an account', occurs Aul. 520, Most. 299, Cas. III 2, 25; Ter. Ad. 208; Afran. 79; Cato de re rust. 2, 5; 5, 3 extr. Cic. Att. IV 11, 1.

419. For Greek words and phrases in Plautus see n. on *ταβρα* v. 187. — *ratio* may here be taken in the sense of 'manner': Stasimus means that the manner in which the money was spent is just as clear (see 406—410) as the result. A ludicrous application of this line (which serves also to show the popularity the Trinummus would seem to have enjoyed) is related by Cicero, in *Pison*. 25, 61: *ita enim sunt perscriptae (rationes) scite et litterate, ut scriba, ad aerarium qui eas retulit, perscriptis rationibus se-*

*cum ipse, caput sinistra manu perfricans, commurmuratus sit ratio... οἷχεται.*

421. *mancupio accipere* 'to receive into one's possession' recurs *Curc.* 494 sq. *egone ab lenone quicquam Mancupio accipiam, quibus sui nil est nisi una lingua!* — *admodum* 'just so': see n. on *Ter. Hec.* 458.

422. *opino* is used by Plautus in a considerable number of passages instead of *opinor*. — *adfinis noster* is ironical, 'our intended brother'.

423. *peregre* 'from abroad': see n. on v. 149. — *in porta*, i. e. at one of the gates of the town, where beggars used to station themselves: *Capt.* I 1, 22, *vel extra portam Trigeminam ad saccum ilicet.*

424. *nisi forte* is ironical, *el μή ἀπα.* — *filio* is a colloquial use of the dative (very frequent also in German: *wenn er nicht etwa seinem sohn in den bauch kriechen will*); in prose we should say *in ventrem filii*.

425. *mille drachumarum* oc-

quas dé ratione déhibuisti, rédditae.

[pro sponsione pronuper quam exactus es].

LE. nempe quas spopondi. St. immó 'quas despondi' inquito,

pro illo ádulescente, quem tu esse aibas dívitem.

427. This line is placed here by A, but after the next line by the other mss. But *pronuper* is no word ('inauditum sanæque rationis plane expers' says Ritschl), and in spite of even the most violent changes it is impossible to construe this line in any way, and besides *nempe* 427 b. would have no sense, if Stasimus himself had already mentioned the *sponsio*. Ritschl (Par. p. 529) has, therefore, justly rejected these words as a versified gloss on the next line. Weise had done so even before Ritschl. (Sp. places v. 427 before 426, and reads in the first 'quás dependi' immo inquito, and then *quia spónsionem própter tute exáctus es*. I do not believe that this new reading will find many supporters.)—*immo enim* is the conjecture of O. Brugman, de sen. p. 24.

curs in the same way Ter. Haut. 601; *mille* is in fact always treated as a subst. by Plautus, never as an adjective. As a subst. we find it also in Cornelius Nepos, Cicero (pro Mil. 20, 53; Phil. 6, 5), Horace (Sat. II 3, 197), and Livy. See Madvig, § 72; Zumpt, § 116, note; Dräger, Syntax, p. 89 sq., and read the chapter in Gellius I 16.—*drachuma* is the usual form in which the Greek δραχμή appears in the old writers, as has been elaborately proved by Ritschl (see his Opusc. II Ind.); cf. Corssen II 131, and my n. on Ter. Andr. 451.—*tarpezita* or rather *tarpessita* is the Plautine form of the Greek τραπεζίτης 'a banker': first vindicated by Fleckeisen, Ep. crit. p. 13 sq., then by Ritschl (Opusc. II Ind. v. *tarpessita*). For similar instances of metathesis see my

dissertation on the Aul. p. 14.—*Olympicus* Ὀλυμπικός occurs as a name in Greek writers also.

426. *de ratione* 'according to account'.—*dehibere* and *præhibere* occur in several passages in Plautus instead of *debere* and *præbere*; but as the mss. vary it would not be wise to restore these original forms throughout, as Fleckeisen did in the second volume of his Plautus.—*redditae* (*sunt*), the construction being as if the subj. were after all *mille drachumae*, χιλίαι δραχμαὶ ἀποδομένοι εἰσιν, 'have been paid'.

427 b. For *nempe* see n. on v. 328.—*despondere* is in this sense invented by Stasimus; he means 'say rather that by bailing him you lost your money'. *de* denotes here removal: *spondendo demere sibi*.

LE. factum. ST. út quidem illud périerit. LE. factum íd quoquest.

- 430 nam núnc eum vidi míserum et me eius míseritumst. ST. miserét te aliorum, tuí nec miseret néc pudet. 30 PH. tempúst adeundi. LE. éstne hic Philto qui ádvenit?

is hérclest ipsus. ST. édepol ne ego istúm velim meum fieri servom cúm suo pecúlio.

- 435 PH. erum átque servom plúrumum Philtó iubet salvére, Lesbonícum et Stasimum. LE. dí duint 35 tibi, Philto, quaequomque óptes. quid agit fílius? PH. bene vólt tibi. LE. edepol mútuom mecúm facit. ST. nequam íllud verbumst 'béne volt', nisi qui béne facit.

430. Instead of *nunc* Brix conjectures *dudum*. 432. For the hiatus (which is sufficiently protected by the change of speakers) see *Introd.* to Aul. p. lx. (The everlasting fluctuations of Ritschl's judgment as to hiatus are here perceptible in his note '*tempus adeundi est Camerarius, haud scio an vere*', while his '*proecdosis*' maintains the hiatus.)

429. *factum* 'tis true': cf. v. 127.—Stasimus presses his point to show that Lesbonicus was careless with his money, as this makes his own carelessness more pardonable. *ut quidem* 'whence follows that that sum at all events was wasted (*perierit* = *disperditasit*), thrown away'. *ut* is conceived in dependence on *factum*.

430. *citus* is the spelling of the palimpsest (as may be mentioned here, but I did not choose to put it in my text); see n. on v. 358.—The pity felt by Lesbonicus for the misfortunes of others is a happy trait which renders him in our eyes deserving of Lysiteles' kindness to him. Lesbonicus is only thoughtless, but not wicked.

433. *istum* 'the man you mention'.

434. *peculium* is here jocosely applied to Philto's private property, he himself being considered as Stasimus' *servos*.

435. Philto is exquisitely polite in saluting both master and servant.—*erus* is the only genuine spelling, not *herus*.

436. *duint*: see n. on Aul. 62.

438. *mutuom mecum facit* = *mutuo a me amatur* (Lambin.). Cf. *Curc.* 46 sq. *ea me deperit. ego autem cum illa nolo facere mutuom*. PA. *quid ita?* PH. *quia proprium facio: amo pariter semul*. So *mutuom fit* (sc. a me) Mil. gl. 1253.

439. 'Ostendit voluntatem esse inanem sine re et factis.' Lambin.

- 440 ego quóque volo esse líber: nequiquám volo,  
 hic póstulet frugi ésse: nugas póstulet. 40  
 PH. meus gnátus me ad te mísit, inter te átque nos  
 affinitatem ut cónciliarem et grátiam.  
 tuam vólt sororem dúcere uxorem, ét mihi  
 445 senténtia eademst ét volo. LE. hau noscó tuom:  
 bonís tuis rebus meás res inridés malas. 45  
 PH. homo égo sum, tu homo's: íta me amabit  
 Iúppiter,  
 neque té derisum advénio neque dignúm putó.  
 verum hóc quod dixi, méus me oravit filius  
 450 ut tuám sororem póscerem uxorém sibi.  
 LE. mearúm me rerum nóvisse aequomst órđinem. 50  
 cum vóstra nostra nón est aequa fáctio;

440. I adhere to the spelling *nequiquam*, which is supported by the best mss. in the majority of instances (though not here) and in agreement with the formation of the word: *qui* being the ablative. I am sorry that Ritschl who originally substantiated the genuine spelling, should now have reverted to the bad spellings *nequidquam* and *nequicquam*, in which he fancies he discovers a trace of an old ablative *d*. (See below v. 565.) 447. *homó tu's* Sp. with the mss. I follow *R*. 448. *advénio* *A* (which *R* follows), *veni* the other mss. (adopted by Sp.). 452. *vestra* *A*, *vestris* the other mss.; the latter reading is adopted by Sp. But it is evident that it arose from v. 467.

441. *postulet dxioln dv* 'let him pretend'.—*nugas postulet* is explained in n. on v. 396.

445. *hau nosco tuom* 'I do not recognise your character' (in your present conduct): comp. Ter. Eun. 1066, *non cognosco vestrum tam superbum*. See also on v. 123.

446. *bonis tuis rebus* is abl. absol., *τῶν σῶν εὐποδίων*. (Or we might take it as a real abl. instr.; 'by your wealth', i. e. by bringing my poverty face to face with your wealth'.)

447. *homo*: on account of

the uncertain state of human affairs we should never boast of our possessions, and be always afraid of the *φθόρος θεῶν*. See the similar conversation between Megadorus and Euclio, Aul. 218—222.

449. *hoc quod dixi* 'as I have already said', = *ita uti dixi* which occurs in many passages.

451. *ordinem*, the rank or social position befitting my fortune.

452. *factio* is originally a political term, but here (and

adffinitatem vóbis aliam quaérite.

St. satín tu sanu's méntis aut animí tui,

455 qui cóndicionem hanc répudies? nam illúm tibi  
ferentárium esse amícum inventum intéllego. 55

LE. abin hñc dierecte? St. si hércle ire occipiám,  
votes.

LE. nisi quíd me aliud vis, Phlto, respondi tibi.

PH. benígniore, Lésbonice, té mihi

458. I have kept the reading of the mss., though Ritschl adopts Hermann's order *nisi me aliud quid vis*, as he considers an anapaestic word faulty in the second foot: Proll. 221. (Sp. reads *nisi quid vis me aliud* and Brugman, de sen. p. 37, substitutes the archaic *alid*, which was still used by Catullus. See, for it, J. Wordsworth's Spec. of Early Lat. p. 94 sq.) But comp. above, v. 397 *miser ex animo fit* etc. But why then does not Ritschl also change Merc. 728 *illást-etiám vis nómen dicam?* where it would be easy enough to read *vis etiám*; again Persa 372 *verum ei rei operám do ne álíi dicant quíbus licet* (why not *eí rei do operam?*); see also other passages collected by Brix: Poen. III 3, 68; Mil. gl. 547, and in Terence Ad. III 5, 57; Haut. 113; Phorm. v 8, 38.

467, 491, 497) used of social rank, as we might say 'circle'. Brix appropriately compares Cist. II 1, 17 *neque nos factione tanta quanta tu sumus, neque opes nostrae tam sunt validae quam tuae*.

454. For the genetives *mentis* and *animi* comp. my note on Aul. 105, where I might also have quoted Epid. II 2, 55 *sermonis fallebar*, though this is differently explained by Key, L. G. § 940.

455. *condicio* 'a marriage offer', and above v. 159.

456. For *ferentárium* see Introd. to Aul. p. XLV (an instance exactly parallel is *sedentárii sutores* Aul. 508); see also C. F. W. Müller, 'Nachträge' p. 87 sq. (158). "According to Veget. I 20, the *ferentarii* were

light troops whom it was usual to place at the flanks to begin the fight with slight skirmishing; according to Varro, de l. l. VII 57, and Paul. p. 85 the name was derived from *ferre* (*auxilium* or *arma*), and here it is obvious that Plautus thinks of a 'helping' friend, 'a friend in need'." Brix.

457. *abin hinc dierecte* 'go to the deuce': *dierectus* occurs only in Plautus (and once in Varro's Satires) and is always pronounced in three syllables. See the passages collected in Ramsay's Mostellaria, p. 95 sq. —*votare* is the Plautine form for *vetare*: Corssen II 66.—*si hercle* is common instead of *hercle si*, cf. n. on Aul. 48.

459. *benignior* 'kinder, more polite'.

- 460 quam nunc exior esse, confidó fore.  
 nam et stulte facere et stulte fabulárier, 60  
 utrúmque, Lesbónce, in aetate háu bonumst.  
 St. verum hércle hic dicit. LE. óculum ego eco-  
 diám tibi,  
 si vérbum addideris. ST. hércle qui dicám tamen :  
 465 nam sí sic non licébit, luscus díxero.  
 PH. ita nunc tu dicis, nón esse aequiperábilis 65  
 vostrás cum nostris fáctiones átque opes?  
 LE. dicó. PH. quid? nunc si in aédem ad cenam  
 véneris,  
 atque íbi opulentus tibi par forte obvénerit:

464. *qui* is Fleckeisen's reading (krit. misc. p. 80) and this is surely indicated by *quid BCD*, the *d* having been added merely from the next word (*dicam*).

462. *in aetate* 'in human life': see n. on v. 24.

463. For *oculum ecfodere* see n. on *Aul.* 53.

464. *qui* in such expressions as this is the ablative of the indef. pronoun =  $\pi\eta$  or  $\pi\acute{\omega}s$ , the same as in *ecqui numqui quippe qui utqui* (v. 637) *atqui*. Cf. *Most.* 824, *hércle qui multo improbiores sunt quam a primo credidi*, and the same *hércle qui* occurs *Pseud.* 473; *Merc.* 412, 1007; *Stich.* 559; *Men.* 1092. Similarly we find *edepol qui* *Mil. gl.* 779; *Amph.* 776; *Pers.* 564; *ecastor qui* *As.* 690; *at pol qui* (= *atqui pol*) *Rud.* 946; *As.* 823; *Amph.* 705.—The palimpsest gives *quin* in the present place, but this should be compared with the form *atquin* which is foreign to *Plautus*: see *Ribbeck*, *Lat. Part.* p. 20.—*qui* means 'some way or other'.

465. *luscus*, quando tu mihi

*oculum ecfoderis*.

466. *ita* 'do you really mean to say?'—*aequiperare* and *aequiperabilis* (with *e* instead of *a*) are the archaic forms which again correspond to later forms of vulgar Latin: *Corssen* II 410. See below, n. on 648. But *aequiperabilis* seems to be peculiar to *Plautus*; it occurs here and *Curo.* I 3, 12.

468. *nunc* is the Greek  $\alpha\upsilon\tau\acute{\iota}\kappa\alpha$ , 'for instance'.—*cena* is explained v. 470 sq., a *cena popularis*, the expense of which was defrayed by the tithes due to *Hercules* or some other god; cf. *Macrob. Sat.* III 12, 2 *testatur Terentius Varro . . . maiores solitos decimam Herculi vovere nec decem dies intermittere quin polluerent* (*Ramsay's Most.* p. 99 sq.) *ac populum ἀσύβολον cum corona laurea dimitterent* (perhaps *adm.?*) *cubitum*.

469. *par* 'as partner' of your  $\kappa\lambda\eta\nu$ ,  $\delta\mu\acute{o}\kappa\lambda\omega\varsigma$ , in accord-

- 470 [adpósita cena sít, popularem quám vocant :  
si illí congestae sít epulae a cluéntibus,] 70  
si quíd tibi placeat, quód illi congestúm siet,  
edísne an incenátus cum opulento áccubes?  
LE. edím, nisi si ille vótet. St. at pól ego, etsí  
votet,  
475 edim átque ambabus mális expletís vorem, †  
et quód illi placeat, praéripíam potíssimum : 75  
neque illí concedam quícquam de vitá mea.  
verécundari néminem apud mensám decet :  
nam ibi dé divinis átque humanis cérnitur.  
480 PH. rem fábulare. St. nón tibi dicám dolo :  
decédam ego illi dé via, de sémita, 80

470 sq. These two lines are considered spurious by Ritschl, and at all events there seems to be little doubt that 470 is spurious (as Fleckeisen saw, *krit. misc.* p. 17), as the construction is somewhat loose, and as it was scarcely necessary to explain 468, the character of the *cena* being sufficiently indicated by the words *in aedem*. (This reasoning is not admitted by Sp. who does not bracket these two lines.) 480. Sp. thinks it necessary to insert *id* after *tibi*. I may add that he proved most of all that *mihi, tibi, sibi* appear also in the iambic and trochaic parts in their original quantity (as iambs) and not only in the cantica, which was the original opinion of R. Why does Sp. change his mind now?

ance with the Greek habit of accommodating two guests on a couch, while the Romans arranged their *lecti* for three.

473. *edísne* is subjunctive, cf. 475.

474. *nisi si* 'except if'. For *votare* see n. on 457.—*etsi votet* 'even supposing he should forbid me'.

477. *de vita mea* 'so as to diminish my food'.

478. *verecundari* 'to be bashful'.—'In senatu dicitur: *nulla verecundia debet nos demovere a sententia dicenda, ubi de rebus divinis et humanis*

*agitur*. (Whence does Scaliger get this formula?) *divinae et humanae res parasiti est esca, et mensa senatus. quo quid lepidius dici potest? aliter accipias, perit omnis lepor*'. SCALIGER.

479. *cérnitur* = *decernitur*.

480. *rem fabulare* ἀληθῆ λέγεις.—*non dolo*: see on v. 90; 'I'll tell you the truth'.

481. It was the duty of slaves to make way for men of free birth: see n. on Ter. Haut. (prol.) 31.—*via* is the street in general, *semita* the footpath.



de honóre populi: vérum quod ad ventrem áttinet,  
non hércle hoc longe, nísi me pugnis vícerit.  
cena hác annonast síne sacris heréditas.

485 PH. sempér tu hoc fácito, Lesbónice, cógites,  
id óptumum esse, túte uti sis óptumus: 85  
si id néqueas, saltem ut óptumis sis próxumus.  
nunc cóndicionem hanc, quam égo fero et quam  
aps té peto,

dare átque accipere, Lésbonice, té volo.  
490 dei dívites sunt, deós decent opuléntiæ  
et fáctiones: vérum nos homúnculi 90  
salíllum animai: quámm quom extemplo emísimus,

492. I have kept the reading of the mss. BCD, not because I am perfectly convinced of its genuineness, but because not one of the conjectures proposed by Ritschl (*sitellum*, based on *satillum* in the palimpsest, and a gloss *reddior, sitella, sitellum*), Bergk (*stalagmium*), Fritzsche (*scintilla* or *scintillula*) appears satisfactory. (I cannot accept Sp.'s *sal illuc animae quomque ext. om.*) *salillum* is quoted from only one other place, Catullus 29, 19 *quod culus*

482. *de honore populi* means 'a public office'. There is much humour in making the slave say, 'I will make way for him in everything, get out of his way when he is walking, not stand in his way in the competition for public offices.' (H. Nettleship, Academy, III 299.) —*ad* drops its *d* in scansion.

483. *non hoc longe* 'not so far', the pronoun is accompanied by an expressive gesture. Cf. Most. 393, DE. *quid igitur abeamus hinc nos?* TR. *non hoc longe, Delphium*, and the same phrase occurs Cist. II 3, 39.

484. *hac annona* 'in the present dearth'. We might say 'an inheritance free of legacy duty'; with many 'hereditates' the keeping up of sacra domestica was connected, which was

sometimes a very expensive matter. Cf. Capt. IV 1, 8 *sine sacris hereditatem sum aptus exfertissumam*.

486. *optimum est ut*: the same constr. is found Rud. I 4, 1 *quid mihi melius, quid magis in remst, quam corpore vitam ut secludam?*—*optimus* should not be understood in a strictly moral sense, but in agreement with Philo's principles as explained above, v. 362 sqq.

489. *dare* 'grant'. *dare* corresponds to *peto*, and *accipere* to *fero*.

490. *dei* is merely the old spelling for *di*; Plautus and the old poets in general know no disyllabic *dei* in the plural.—*opulentiae*: see on v. 36.

492. *quom extemplo, éταí τάχιστα*: n. on v. 242.

aequó mendicus átkue ille opulentíssimus  
censétur censu ad Acheruntem mórtuos.

495 St. mirúm quin tu illo técum divitiás feras:

ubi mórtuos sis, ita sis ut nomén cluet. 95

PH. nunc út scias hic fáctiones átkue opes  
non ésse neque nos tuám neglegere grátiam:  
sine dóte posco tuám sororem filio.

500 quae rés bene vortat. hábeon pactam? quíd taces?

St. pro di ínmortales, cóndicionem quóius modi. 100

PH. quin fábulare 'dí bene vortant: spóndeo'?

St. eheú, ubi usus níl erat dicto, 'spóndeo'

*tibi purior salillo est.* I am even inclined to think that *salillum* may be explained as a general term for anything very small: *mica salis*, as Catullus says 86, 3. 502. Sp. reads *dic 'bene vortat! spondeo'*. But see exeg. note. 503. *erat* drops its final *t* and is thus reduced to a pyrrhic: for which we may refer to

493. *ille opulentissimus* 'that (much-envied) millionaire'.

494. *ad Acheruntem* (for the prosody comp. v. 525; see Introd. to Aul. p. XLVII) 'in the Acheron': this name is here treated like the names of towns or like *forum*, with which Plautus frequently uses *ad* in the sense of *apud*.—*mortuos* 'after his death'. Lambinus appositely quotes instances from Lucian's *περικοι διάλογοι* in which Philto's maxim is vividly enforced.

495. *mirum quin*, lit. 'it is strange why not'; this phrase has always an ironical sense; see the instances collected by Ramsay, *Most.* p. 148 sq.

496. *cluet*: see above, v. 309, and below v. 620, whence the meaning of the phrase appears to be 'in accordance with the true sense of the word'. Lambinus properly explains 'ita fuerit, ut nomen est, nempe mortuus'.

497. *hic* = *apud nos*, or *in hac condicione*.

498. *neglegere* 'slight', i. e. undervalue.

500. *quae res bene vortat* recurs below, v. 572.—*pactam*, sc. *sororem*, cf. below 1183. See also Poen. v 3, 38, Ag. *tuam mihi maiorem filiam despondeas*. Hl. *pactam rem habeto*. Ag. *spondesne igitur?* Hl. *spondeo*. Cúrc. 674, *spondesne, miles, mi hanc uxorem?* Th. *spondeo*. (See also Gronovius, *Lect. Plaut.* p. 344.)

501. *quoismodi* is the pronunciation required by the metre: Introd. to Aul. p. LVII.

502. In the same way Euclio (Aul. 255) says to Megadorus when bestowing his daughter upon him: *di bene vortant*. Below, v. 573, Lesbonicus actually employs the phrase in the act of betrothing his sister to Philto for Lysiteles.

503. Stasimus means that

- dicébat, nunc hic quom ópus est non quit dícere.  
 505 LE. quom adfinitate vóstra me arbitrámini  
 dignum, hábeo vobis, Phílto, magnam grátiam. 103  
 sed si haéc res graviter cécidit stultitiá mea,  
 Philto, ést ager sub úrbe nobis: eúm dabo  
 dotém sorori: nam ís de divitiís meis  
 510 solús superfit praéter vitam rélicuos. P  
 PH. profécto dotem níl moror. LE. certúmst dare. 110  
 St. nostrámne, ere, vis nutrícem, quae nos éducat,  
 abálienare a nóbis? cave sis féceris.  
 quid edémus nosmet póstea? LE. etiam tú taces?

Introduct. to Aul. p. xxiv. To avoid this, Ritschl admits Lindemann's transposition *dicto níl erat usus*. Sp. has a new reading *níl usus ubi erat dicto*. 509. The mss. read *de stultitiis meis* (or the sing.), but as in that reading the preposition *de* would be quite meaningless, I have adopted Bergk's ingenious emendation which has also met with Ritschl's [not with Sp.'s] approbation in his second edition.

in other instances when Lesbonicus ought rather to have refrained from saying 'spondeo' (v. 427 sqq.), he was ready enough with it; but now that a profitable *sponsio* presents itself, he hesitates and will not say the word.—An engagement was considered as a verbal contract or *stipulatio*, in which *spondeo* was the word used to confirm the transaction.

504. *hic* is the adverb = *in hac re*. (It is difficult to see why Ritschl should call this 'perquam incommodum' and exchange it for *hoc*, a mere conjecture; *nunc hic* is surely no mere tautology: *hic* corresponds to *ubi* in the preceding line, and *nunc* enforces the notion of the present time in opposition to the imperfect *dicebat*.)

505. *quom* stands, as it often does in the archaic writers,

where later usage would have required *quod* or *quoniam*.

507. *haec res* 'my fortune' (see above, v. 172).—*graviter cecidit* 'has collapsed heavily', = *perii funditus*.

508. *suburbe* 'outside the gates of the town'; hence *suburbanus*, and the English *suburb*.

510. *superfit* = *superest*, occurs in Plautus, Pseud. 456, Stich. 592, Mil. gl. 356; among later writers Columella has it XII 1, 5.

511. *certumst* 'I am resolved': see n. on v. 270.

513. *cave* is generally a pyrrhic in Plautus: Introduct. to Aul. p. xxvii.

514. *etiam tu taces?* 'won't you be silent?' *etiam* is expressive of anger and vexation at Stasimus' presumption in interfering with the whole affair.

515 tibi egón rationem réddam? St. plane périimus, nisi quíd ego conminíscor. Philto, té volo. 115  
PH. siquíd vis, Stasime. St. huc cóncede aliquantúm. PH. licet.

St. arcáno tibi ego hoc díco, ne ille ex té sciat neve álius quisquam. PH. créde audacter quídlubet.

520 St. per deós atque homines díco, ne tu illúnc agrum tuom síris umquam fieri neque gnatí tui. 120  
ei rei árgumenta dícam. PH. audire edepól lubet. St. primum ómnium olim térra quom proscínditur, in quínto quoque súlco moriuntúr boves.

515. *tibi ego* Sp. perversely. 521. *siris* is the reading of A (*sciris* BCD, *sinas* FZ): cf. Merc. 613 where *ne di sirint* has been justly written by Camerarius (*deserint* CD, *desierint* B).

515. The same expression occurs *Aul.* 45.

516. *te volo*, sc. *conloqui*, a very common ellipsis in conversational language: see below 717, 963, 1059; *Capt.* III 4, 70; *Mil.* gl. 375.

517. *siquid vis*, sc. *operam do tibi*, 'I am at your service'. —*licet* 'it shall be done': v. 372.

518. *arcano* 'in secret'; comp. below v. 556.

519. *crede* 'entrust': v. 145.

522. *rei* should be rather spelt *re* to express the synizesis even to the eye and explain the fact of the entire absorption of the word by elision in this passage.—Philto is not so stupid as to believe in the disinterestedness of Stasimus in dissuading him from accepting the piece of ground; in his words *edepol lubet* we should recognise a certain humour which must of course be properly expressed by the actor.

523. *olim* has here its original meaning as the adverb of *ille* or, in its old form, *olle*= *illo tempore*, in later language *tum*: comp. *Mil.* gl. 2, *quam solis radii esse olim, quom sudumst, solent*. *Truc.* I 1, 46 *quom olim muscarumst quom caletur maxime*. *Poen.* I 2, 143 *quam mare olim est, quom ibi alcedo pullos educit suos*. Among later poets, Lucretius has *olim ubi* VI 148, which is imitated by Virgil *A.* v 125, cf. *ib.* VIII 391 where he has *olim cum*. (In all other passages in Plautus *olim* has its usual meaning 'once upon a time'.)—*proscindere* 'is the technical term for the first ploughing'; CONINGTON on Virg. *Georg.* I 97; comp. also *ib.* II 237, *validis terram proscinde iuvencis*.

524. *quinto A*: 'quod servandum duxi, quamvis rara et fortasse singularis in ipso numero [not in the proper name]

- 525 PH. apage. St. 'Acheruntis ostium in nostróstr agro.  
tum vinum, priusquam cóctumst, pendet pútídum. 125  
LE. consuádet homini, crédo. etsi sceléstus est,  
at mi infidelis nóñ est. St. audi cétera.  
postíd, frumenti quom álibi messis máxumast,  
530 tribus tántis illi mínus redit quam opséveris.  
PH. em istíc oportet ópseri morés malos, 130  
si in ópserendo póssint interfieri.  
St. neque úmquam quisquamst, quóñus ille agér fuit,

ea sit scriptura,' RITSCHL: cf. Merc. 66 where Ritschl has *quincto anno quoque* in his text, and *quicto* is the reading of the first hand in B.

525. For the prosody of *Acheruntis* comp. v. 494; it is here indicated in B by the spelling *accheruntis* 'notabili scriptura ac fortasse vera', says Ritschl; but at all events this is not the spelling of Plautus himself, in whose age it was not usual to double consonants. (Sp. gives *Acch.* in his text.) *Acheruntis ostium* = *Orci ianua*, or in Homer 'Αἰθας πύλαι.

526. Cf. *coquere uvam* in Varro, *de re rust.* i 54. *mitis in apricis coquitur vindemia saxis* Virg. Georg. ii 522.—The expression *putidae uvae* is used by Varro, cf. Non. 152, 23, and *pendens vinum* is a phrase quoted from Cato, *de re rust.* 147, by Gronovius, *Leot.* Plaut. p. 345.—Cf. Porphyrio on Hor. Od. i 20, 10 *pro vino uvam posuit* (Horatius): *μετῶνυμια τπόρος. huic contrarium Plautus in Trinummo fecit, vinum pro uva dicens.*

527. *consuadet* is explained by Brix 'he advises Philto not to accept the land; but this he

does with the very best intention in the world, being always bent upon my interest'. *consuadere* is confined to Plautus: v. 672. Asin. 261. Merc. 143. — For *credo* see n. on v. 115.

528. *at* 'after all', or 'at least', often stands emphatically at the beginning of an apodosis: cf. Capt. iii 5, 25 sq. *si ego hic peribo et ille, ut dixit, non redit: At erit mi hoc factum mortuo memorabile*, where Lindemann quotes Livy ix 1, *quodsi nihil cum potentiore iuris humani relinquitur inopi, at ego ad deos...confugiam.*

529. *postid* is the original form of the preposition *post* (comp. *antid* v. 546; both forms are originally ablatives ending in *d*: Corssen ii 199) which in later Latin survived in the compound *postidea*. See Ritschl *Opusc.* ii 270.

530. *tribus tantis minus* 'three times as little': cf. Bacch. 1034, *sescenta tanta redam, si vivo, tibi. tanta* is so to say the noun qualified by *tria*.—*illi* = *illic*, as it often is in Plautus. *illic* itself = *illi* + *ce*.

532. *interfieri* occurs only here in Plautus.

quin pèssume ei res vórterit. quoiúm fuit,  
 535 alii éxolatum abiérunt, alii emórtui,  
 alii se suspendére. em nunc hic quóius est, 133  
 ut ad incitas redáctust. PH. apage a me ístum  
 agrum. 54

St. magis ápage dicas, si ómnia ante audíveris.  
 nam fúlguritæ súnť alternis árbores:

538. The mss. *AB* read *a me*, but Plautus never uses *audire ab aliqua*, but only *ex aliqua*. Kampmann and Ritschl write, therefore, *ex me*. [The reading of *CD omnia mea* would appear to be merely due to emendation, though I formerly admitted it in my text. I have now adopted Sp.'s emendation *ante*, a word easily obtained out of *a me*.] 539. If Ritschl had not added an explanation, it would be embarrassing to guess his intention in putting a form *alternas* in his text: but it is actually meant for a nom. plur. There is, however, not a single trace of this nom. plur. in *as* in the mss. of Plautus: and the line quoted by Ritschl (N. Exc. p. 117) has long since been explained by merely adding a note of exclamation: *quót laetitias insperatas! módo mi inrep-*

534. *quoium* is explained as a gen. plural masc. and fem. by Charisius p. 162, 2 K., and Bücheler on Latin decl. p. 46 quotes from the *Lex agraria* l. 90 *neive quis fertó quo quis eorum, quoium eum agrum esse oportet, eum agrum habeat.* (*quoium* B, *cuium* A, *ciuium* C, *cuius* D: the usual reading *quorum* is a conjecture by Saracenus.) See also Wordsworth's *Specimens of Early Latin*, p. 107.

535. The old form *exolatum* (or *exol.*) is in this place attested by the palimpsest and Nonius who quotes this line p. 123, 20. *exsolatum* is given by B Merc. 593, *exol.* by the same ms. Pseud. 1035.—*emortui* 'dead and gone', a more emphatic word than *mortui*. Cicero has the verb *emori* Off. III 32, 6 and de rep. IV ap. Lactant.

Inst. v 11.—In enumerations like the present, *sunt* may be omitted even in the comic style.

537. *ad incitas* 'ad summam rerum perturbationem desperationemque' Glossae Placidi, p. 434. The same expression occurs Poen. II 2, 26.—This expression was originally used of a game when one of the players was 'checkmate' in not being able to move one of his figures; he was then *ad incitas* (sc. *calces*) *redactus*: *incitus* meaning 'immoveable', from *ciere*, the technical term of moving the figures on the board.—*istum agrum* 'that land of yours'.

539. Places struck by lightning were considered accursed and unholy, and were fenced in. Trees struck by lightning were likewise regarded as de-

540 *sués moriuntur ángina acrí acérrume:*

*ovés scabrae sunt tám glabrae, em, quam haec ést manus.*

140

tum autém Surorum, génus quod patientíssimumst hominúm, nemo exstat qui íbi sex mensis víxerit: ita cúnci solstitiáli morbo décidunt.

*sere in sinum* (Pomponius ap. Non. p. 500, 26). See on the whole question my observations in the *Jahresbericht* edited by Bursian, 1873, p. 437. I have now adopted Sp.'s emendation *alternis* (sc. *vicibus*), for which see Sp.'s preface p. ix. 540. *acri* is not in the mss., but was added by Haupt in conformity with the Plautine fondness for paronomasiae. (Ritschl of course writes, *angina acerrume*.) Without the addition of *acri* the expression *acerrume mori* (which does not occur elsewhere) would be rather harsh. Sp. writes rather languidly *anginast acerruma*.

*votae or infelices:* cf. *triste lignum* Hor. Od. ii 13, 11. Festus says: *fulguritum id quod est fulmine ictum, qui locus statim fieri putabatur religiosus*. See also Gronovius, Lect. Plaut. p. 345 sq.

540. *ángina* is also used by Lucilius ap. Non. p. 35, 10, xxx 38, p. 122, ed. L. Müller, *insperato abiit quem una angina sustulit hora*, and Serenus Sammonicus v. 282, *angina verò sibi mixtum sale poscit acetum*. Lucian Müller (in Ritschl's Pref. p. 67) who quotes these passages, justly assumes the derivation of this word from *ἀγχόνη*: (see now also L. Müller's Lucilius, p. 267). Comp. *thermipolium* and *θερμοπώλιον*.

541. *haec manus* 'my hand': in saying this he shows his hand.

542. *tum autem* 'then again'.—Syrian slaves were held to be very strong and powerful: see the comm. on Juvenal vi 351.

Martial ix 2, 11; 22, 9.

544. *morbus solstitialis* occurs only here: it would naturally mean an illness occurring about the time of the summer-solstice, i. e. at the hottest time of the year; a kind of fever. Comp. Pseud. 38 sq., *quasi solstitialis herba paulisper fui: Repente exortus sum, repentino occidi*. Paulus Aegin. α', τγ', *σειπλάσις ἐστὶ φλεγμονὴ τῶν περὶ κεφαλὴν καὶ μήνιγγας μορίων*. Hippocr. de aere, aquis et locis p. 21 ed. Petersen: *ἐπικινδυνόταται ἡλίου τροπαὶ ἀμφοτέραι καὶ μᾶλλον θερμαί.*—*decidunt* 'they fall to the ground': cf. Poen. ii 37 sq., *quemquem visco offenderant, Tam crebri ad terram decidebant* (so Camerarius, the mss. have *accid.*) *quam pira*. The word *decidere* is also euphemistically used to denote 'dying'; comp. Hor. Carm. iv 7, 14 *nos ubi decidimus quo pater Aeneas, quo dives Tullus et Ancus, Pulvis et umbra*

545 PH. credo égo istuc, Stasime, ita ésse: sed Campanus genus

multo Surorum iam antedit patientiam. 145

sed is est ager profecto, ut te audivi loqui, malos in quem omnis publice mitti decet:

sicut fortunatorum memorant insulas,

550 quo cuncti, qui aetatem egerint caste suam, conveniant; contra istoc detrudi maleficos 150

aequom videtur, qui quidem istius sit modi.

547. *istest* Sp. with the mss. and this is indeed quite possible, though I still prefer R.'s and Bothe's emendation.

*sumus*. Epist. II 1, 86 *scriptor abhinc annos centum qui decedit*.

545. *istuc* 'that which you say'. — *Campanus* 'pro Campanum' is attested by Nonius p. 486, 24 and by A: Brix justly compares *Picens* and *Picenus*. — The unfortunate inhabitants of Capua had, after an unsuccessful rebellion, experienced the full rigour of the Roman senate, and a. 211 (at least twenty years before the performance of the Trinummus) a considerable number of citizens had been sold as slaves. The taunt implied in the present passage is very bitter and unfeeling: Philo says that now (*iam*, after the lapse of twenty years) the formerly luxurious inhabitants of Capua have become so inured to the degrading treatment of slaves and to hard work as to surpass even the Syrians. — See also Mommsen, H. of Rome I 639 (sec. ed.)

546. *antedit* = *anteit*, is a compound repeatedly found in Plautus: Cas. III 2, 9 *qui postquam amo Casinam, magis mundis* (so G. Hermann) *munditiis*

*munditiam antideo*. Cistell. II 1, 3 *qui omnis homines supero antideo cruciabilitatibus animi*. Bacch. 1089, *solus ego omnis longe antideo stultitia et moribus moris*, according to which line we should not hesitate in correcting Persa 779, *solus ego omnis facile antideo* (the mss. have *omnibus antideo facile*). Terence never uses this form. — The old form of the preposition, *antid*, is in origin an ablative: Corssen I 199, 734. See above v. 529. — The usual form *anteit* occurs Amph. II 2, 18.

547. *ut te audivi loqui* 'to judge from your words'.

549. Comp. Hesiod *Ἔργα* 170 sqq. *καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες Ἐν μακάρων νήσοισι παρ' Ὀκεανὸν βαθύδην, Ὀλβιοὶ ἥρωες, τοῖσιν μελιηδέα καρπὸν ἑπὶς ἔτεος θάλλοντα φέρει ζείδωρος ἄρουρα*. See also Horace, Epod. XVI 41 sqq.

551. *istoc* = *in istum agrum*, whence also *qui* in the next line.

552. *quidem* insinuates a sly doubt on Philo's part as to the truth of Stasimus' exaggerated description. (We should take



St. hospitiumst calamitātis. quid verbis opust?  
quam vis malam rem quaeras, illic réperias.

- 555 PH. at tu hércle et illic et álibi. St. cave sis dixeris  
me tibi dixisse hoc. PH. dixti *tu* arcanó satis. 155  
St. quin híc quidem cupit illum ápse abalienárier,  
siquém reperire póssit, quói os súblinat.  
PH. meus quídem hércle numquam fiet. St. si  
sapiés quídem.

- 560 lepidé hércle de agro ego hunc senem deterrui:  
nam quí vivamus níl est, si illum amiserit. Q 160

556. *dixti A*, *tu* having been added by R. Sp. prefers the reading of the other mss. *dixisti*, which renders the addition of *tu* unnecessary. 558. *quói* Sp., for which see the exeg. notes.

*qui quídem* = *si quídem* is.) Having, however, previously determined to refuse the land, he does not care to enter into a discussion of Stasimus' account, but in his own moralising manner treats it as a joke.

553. With the expression *hospitium calamitatis* ('a place in which all calamities are hospitably admitted'), cf. above, 314 *damni conciliabulum*, and the peculiar use of *hospitium* below v. 673. For the special use of *calamitas* comp. also Cato, *de re rust.* 35, *fabam in locis validis, non calamitosis serito*. So also *praedium calamitosum* id. praef. 1. A somewhat similar joke occurs Amph. i 1, 140, where the timid Sosia observes *certe advenientem me hic pugneo hospitio accepturus est*.

554. *quam vis malam rem* 'anything be it ever so bad': see v. 380.—*quaeras* 'you may look for it' and be sure to find it.

555. Philto means that a slave like Stasimus is sure to find *malam rem* (punishment, especially flogging) both there

(on that devoted land) and elsewhere: in fact that he can never escape from it.

556. *arcano* should be understood as the dative, not as an adverb. 'Be sure, you have confided your secret to one that can keep it.'

557. *quídem* drops its final *m*, and thus *quídem cupit* form a proceleusmatic together.

558. *os sublinere* 'to cheat' (comp. the German 'einen anschmieren') is a pretty frequent expression in Plautus: see my n. on Aul. 660.—The hiatus *quói os* should not be changed against the mss.: cf. v. 604. This may possibly be an isolated trace of the old spelling *quoiel*, as Bücheler thinks, Lat. decl. p. 59. See also v. 358.

559. For *quídem hércle* see Introd. to Aul. p. XLVI, n. 2.

560. The hiatus in *dé agr(o)* is legitimate: see Introd. Aul. p. LXII.

561. *quí*=unde. — *amiserit*, sc. erus, with a somewhat sudden change of the subject.

PH. redeo ád te, Lesboníce. LE. dic sodés mihi, quid hic ést locutus técum? PH. quid censés?

homost,

volt fieri liber, vérum quod det nón habet.

565 LE. et égo esse locuples, vérum nequiquám volo.

ST. licítumst, si velles: núnc, quom nil est, nón licet.

165

LE. quid técum, Stasime? ST. de ístoc quod dixtí modo:

si anté voluisses, ésses: nunc seró cupis.

PH. de dóte mecum cónveniri níl potis:

570 quod tibi lubet, tute ágito cum gnató meo.

nunc tuám sororem filio poscó meo:

170

quae rés bene vortat. quid nunc? etiam cónsulis?

LE. quid ístic? quando ita vis, dí bene vortant, spóndeó.

565. Against the authority of the palimpsest, Ritschl (and Sp.) adopt the bad spelling *nequicquam*: see on v. 440. 568. The mss. read *antea*, which does not occur in any other place in Plautus (he says either *antehac* or *ante*): but is it impossible to see in *antea* a mistake arising from the old form *antid*?—*postea* is used by Plautus together with *postid* and *post*. 569. *convenire nil potes* the mss., the passive infin. is due to an emendation of Acidalius, and *potis* is by Fleckeisen. Sp., however, prefers *potest*.

562. *sodes* 'if you please': see v. 244.

563. *quid censés?* i. e. you may easily imagine the subject of our conversation, he being a slave and naturally desirous to gain his freedom.

566. *licitumst* 'you had an opportunity once'. — *nil est* 'when your money is gone' = *in re perditá* v. 609.

567. *quid tecum*, sc. loqueris 'what are you muttering to yourself?' Stasimus now more boldly and impertinently repeats his former observation.

569. For *potis* see n. on v. 80.

570. *quod tibi lubet* 'as it

pleases you'.

572. *etiam consulis* 'do you still consider?' cf. Capt. iv 2, 112 *dubium habebis etiam, sancte quom ego iurem tibi?* See also Amph. 381, *etiam muttis?* ib. 571, *rogasne, improbe, etiam, qui ludos facis me?*

573. *quid ístic* 'adverbium est aegre concedentis et velut victi' Donatus on Ter. Eun. ii 3, 97: we should supply *faciam*: 'what shall I do, as you are so pressing? As it needs must be, I say' etc. Brix quotes the full expression *quid ístic verba facimus* from Epid. i 2, 40.

PH. numquam édepol quoiquam tam éxpectatus  
filius

- 575 natúst, quam est illud 'spóndeo' natúm mihi.  
ST. di fórtunabunt vóstra consilia. PH. ita volo. 175  
i hac, Lésbonice, mécum, ut coram núptiis 179  
dies cóstituatur: eádem haec confirmábimus. 180  
LE. sed, Stásime, abi huc ad meám sororem ad  
Cálliclem: 176  
580 dic hóc negoti quó modo actumst. ST. íbitur.  
LE. et grátulator meae sorori. ST. scilicet. 178  
LE. dic Cállicli, me ut cóvenat. ST. quin tu í  
modo. 182

575. *gnatust* Sp. against the mss., but in conformity with R.'s conjecture. Then again *gnatum*. 582. In the first edition I had followed R. in reading *med ut conveniat*. ST. *i modo*. But

574. *exspectatus* 'welcome, long wished for': see n. on Ter. Ad. 109.

576. *fortunare* 'est prospere et omnibus bonis augere' Nonius p. 109, 14; the word occurs in such good wishes as the present in Cicero and Horace.—*ita volo* 'I hope so'.

577. *coram* in the presence of the parties concerned, i. e. Lysiteles and yourself (the young lady's opinion is not asked, her consent being considered a matter of course).

578. *eádem* (abl., the first two syllables being contracted by synizesis) 'on the same occasion', i. e. at the same time, at once. (This is very common in Pl., see Pareus' Lexicon Plant. pp. 139 and 514.) We should supply *opera*, which is actually added Most. 1039. Bacch. 49. Capt. 293. So also *una*, sc. *opera*: comp. Pseud. 318, *pol qua opera credam tibi, Vna opera alligem fugitivam canem agninis lactibus*.—*haec*

means the point concerning the dowry.

580. Observe the indic. *actumst*, instead of which we should use the subj. in classical language. But the sentence dependent on *dic* and similar imperatives is not felt as an indirect question in early Latin. Comp. e. g. Men. 143, *dic mihi en unquam tu vidisti*, where we might use a colon instead of the comma. In such instances we may also (as Brix does) consider *hoc negoti* as the object of *dic* (per prolepsin), to which *quo modo actumst* is added as an epexegetic sentence.

581. *scilicet* is ironical 'that is a matter of course': you might have saved yourself the trouble of telling me to congratulate your sister.

582. It produces rather a comic impression that Stasimus should now urge his master to go, though originally he was ordered to go (v. 579). Hence also *quin tu* 'why, you had

LE. de dóte ut videat quíd facto opus sit. St. í modo.

LE. nam certumst sine dote haúd dare. St. quin tu í modo. 184

585 LE. neque enim illi damno umquam ésse patiar. St. ábi modo. 185

LE. meam néglegentiam. St. í modo. LE. nulló modo

aequóm videtur quín, quod peccarim, St. í modo.

LE. potíssimum mihi id ópsit. St. i modo. LE. ó pater,

en úmquam aspiciam te? St. í modo, i modo, í modo.

*med* is not warranted by the mss. and the words *quin tu* should not be thrown out: see the exeg. notes. My present reading agrees with Sp. and differs from the mss. only in *convenat* instead of *conveniat*. 583. *quid opus sit facto* Sp. from Camerarius. I follow Ritschl. 584. *dari* Sp. against the mss. But the lengthening of the final *e* in *dare* is quite justifiable here in the metrical pause. 586. Sp. reads: LE. *ita numquam*. St. *i modo*. This is mere guess-work.

better go', instead of ordering me off.

583. For the constr. *opus est facto* see n. on Ter. Andr. 490.

584. *certumst*: see n. on 270, 511.

585. For the shortened ending of the imperative *ábi* see Introd. to Aul. p. xxviii.

587. For the construction *non aequom quin* comp. *mirum quin*, v. 495. In both *quin* has its original sense 'why not'. It may be translated 'except that', but the original sense can be distinctly traced. Plautus uses *quin* in very many phrases and sometimes with considerable freedom.

589. *en umquam* 'equando', Paulus Festi, p. 76 M.; it occurs also Rud. 987, 1117; Ter. Phorm. 329, 348 (probably also Pl. Men. 143, 925) and is in the mss. always spelt as one word; but from the Virgilian passage, Ecl. viii 7 sq. *en erit umquam Ille dies*, it appears that we should separate it into two words, in accordance with its origin; as has always been done in another passage of Virgil, Ecl. i 67, *en umquam patrios longo post tempore finis*. This was first pointed out by Lambinus; the whole subject has been recently discussed by O. Ribbeck, Lat. Part. p. 34.

- 590 LE. *eo*: tu istuc cura quód te iussi: ego iam híc ero. 181  
 St. tandem inpetravi abíret. di vostrám fidem, 190  
 edepól re gesta péssume gestám probe,  
 si quídem ager nobis sálvos est: etsi ádmodum  
 in ámbiguost etiám nunc, quid ea ré fuat.  
 595 si is álienatur, áctumst de colló meo:  
 gestándust peregre clúpeus, galea, sárcina. 195

\* \* \* \*

ecfúgiet ex urbe, úbi erunt factae núptiae:  
 ibít statim aliquo in máxumam malám crucem,

590. *eo* has been appropriately added by Ritschl. Sp. keeps this line in its original place, after 578, but in the following shape: Lx. *i tú, istuc cura quod te iussi. St. ego iam hic ero.* 594. The metre of the line is not very elegant, though Ritschl justly says that *etiám nunc* should be considered as one word—or rather, *nunc* is enclitic, as it is in many passages. 596. After this line Ritschl has justly assumed a gap, the transition from Stasimus to the new subject of *effugiet* being too sudden even for the carelessness of the conversational style: Plautus would at least have added *ipse* or *ipsus*, meaning the master. Sp. does not believe in this gap. 598. *statim* is Brix's emendation of the ms. reading *istac*. Sp. prefers reading *ibo istac*.

591. Brix has collected instances from Plautus in which *ut* is omitted after *suadere* (v. 681, Asin. iii 3, 54), *mandare*, *adigere*, *dicere*, *orare*, and *rogare*. —*di vostram fidem* 'admirantis adverbium cum exclamations,' Donatus on Ter. Andr. iv 3, 1.

592. Though we have got through our money, yet we have been lucky in getting such a good husband for Lesbionicus' sister—if only we can manage to keep the land.

594. *fuam fuas fuat* and *fuant* occur in a considerable number of passages;—'eas formas cum aoristi Graecorum formis quae sunt φύω φύης φύγ φύωσι conferre possumus.' G.

Curtius, Stud. v p. 437, who observes that these forms are by no means of the same sense as *sim*, but rather=*fiam*, or Greek γένωμαι. Above v. 267, *ne fuas* should be translated μη γένοιο. Curtius' whole paper 'de aoristi latini reliquiis' opens up entirely new views, and should be read by all who are interested in Latin grammar.

595. *actumst de collo meo* 'then it is all over with my neck' which will in that case have to carry the heavy weight of the helmet—though it is strange that the helmet should not be mentioned in the next line.

598. In the time of the New Attic Comedy the system of

latrócinatum aut in Asiam aut in Ciliciam.  
 200 ibo húc quo mi inperátumst: etsi odi hánc domum,  
 postquam éxturbavit híc nos nostris aédibus. 200

keeping large armies of *μισθοφόροι* was in vogue among the numerous kings and princes who had divided the great conquests of Alexander between themselves, and who were continually at war with one another. The bragging officer (*miles gloriosus*) and the dissolute young man who will not obey his father's commands (e. g. in Terence's *Hauton timorumenos*) are figures of these wars with which the adaptations of the Roman poets have rendered us familiar.

599. *latrocinari* is the usual expression for *μισθοφορεῖν* in Plautus: cf. *latro μισθοφόρος*, Mil. gl. 74, 949, Stich. 135,

Poen. III 3, 50, 53; and especially Bacch. 20, *latronem suam qui auro vitam venditet*. Varro de l. l. VII 52 M. derives these expressions from *λάτρω* 'merces'. According to Vaniček, Etym. Wörterb. p. 145, there is a Latin root *lu, lav* 'to gain, win', whence come *lucrum*, *Laverna* (the goddess of thieves), and *latro*.

600. *quo*, sc. ut irem.

601. *hic*, the present possessor.—The interval between the second and third Act was no doubt filled up with music: cf. Pseud. 573 (at the end of the first Act), *tibicen vos interea hic oblectaverit*.

85

## ACTVS III.

## CALLICLES. STASIMVS.

CA. Quó modo tu istuc, Stásime, dixti? St. nóst-  
trum erilem filium III 1

Lesbonicum suám sororem despondisse: em, hóc  
modo.

CA. quó homini despóndit? St. Lusitelí, Philto-  
nis filio,

605 sine dote. CA. sine dóte ille illam in tántas dívitíás  
dabit?

nón credibile dícis. St. at tu nállus edepol créduas. s

603. Instead of *despondisse*, *em* the mss. read *despondissem*, felicitously emended by Ritschl. Sp. adopts once more the old reading of Camerarius: *despopondisse* (without *em*) 'verbi forma valde dubitabili' according to Ritschl. 606. *dices* Sp. with BCD; I follow R. (*dices* is defended by Tenffel; see Lorenz, Jahresber. i p. 408).

Act III. Sc. 1. Stasimus, having informed Callicles of the agreement between Lesbonicus and Philto, comes out of the house with him.

602. *quó modó*: see Introd. to Aul. p. xxiii. — *erilis filius*, 'young master', is the usual expression in the mouth of slaves.

603. *Em*, being an interjection, is not elided: cf. *eheu* v. 503. — *em hoc modo* expresses a certain impatience on Stasimus' part; he has told it him several times already, but Callicles is slow to believe it.

604. For the hiatus in *quó homini* cf. above 558.

605. Observe the variation of the accent in *sine doté? sine dote*. — For the accentuation *doté* comp. *illé* 624, *essé* 629. Cf. Cist. II 3, 57 *qui Alcesimarcho filiam suam despondit in divitias maxumas*.

606. *creduas* is a form of the same root as *duas* Aul. 286 where see my note. — *nullus* in the comic poets and the affected style of their imitators in the second century after Christ frequently stands for an emphatic *non*.

si hóc non credis, égo credidero. CA. quíd? St. me nili pëndere.

CA. quám dudum istuc aút ubi actumst? St. flico, hic ante óstium:

tám modo, inquit Praénestinus. CA. tánton in re pérđita

610 quam ín re salva Lésbonicus fáctus est frugálior? 40  
St. átque equidem ipsis últro venit Phílto oratum filio. 10

CA. flágitium quidem hércle fiet, nísi dos dabitur vírgini.

póstremo edepol égo istam rem ád med attinere intéllego.

613. *med* is the reading of Reiz, Bothe and Ritschl, *me* of the

607. *menili pendere*, i.e. I shall be quite convinced that I don't care a fig whether you believe it or not. Stasimus is by no means polite to Callicles: see v. 600.

608. *quam dudum* ('how long since') occurs in the same manner as here, instead of *quam diu est ex quo*, Asin. II 4, 43, *quam dudum tu advenisti? istuc*, quod tu dicis.

609. *tam modo* is attested by Festus p. 359, 5 as a peculiarity of the dialect of Praeneste, and the same I have restored to a line in the Capt. 882 where Hegio asks *tam modo* and Ergasilus answers *ῥῆ τὰν Πραυέστην*. Plautus derides the Praenestine dialect (which had no doubt a somewhat rustic character) in another passage also, Truc. III 2, 23, where *conia* for *ciconia* is attributed to it, and Bacch. 24 the Praenestines are ridiculed as braggards, *gloriosi*. —*res*, both here and in the next line, means 'fortune'.

610. *frugalior* does the duty

of a comparative of *frugi* (Public School Latin Grammar, § 29, 4), *frugalis* itself not being used by the comic writers or anywhere else. Callicles supposes that Lesbonicus had arranged his sister's engagement by a prudent transaction with Philto or Lysiteles.

611. For *equidem* with a third person see n. on v. 352. *ipsus* and *ultro* jointly express the same idea: Philto came unasked, entirely of his own accord, without Lesbonicus taking any step in the affair.—*oratum filio*, 'to plead for his son'; the dative being the so-called dat. commodi. This sense of *orare* appears very clearly in the subst. *orator*; comp. e.g. the beginning of the prologue to Terence's *Hauton timorumenos*.

612. *flagitium* 'scandal', a somewhat stronger expression than *rumor* v. 640.

613. *postremo* means the same as *quid verbis opust*, or *ut (uno) verbo dicam*: cf. 662.



ibo ad meum castigatorem atque ab eo consiliū  
petam.

615 St. *propemodum*, quid illū festinet, sentio et subolet  
mihi:

ut agro evortat Lésbonicum, quando evortit aédi-  
bus.

ó ere Charmidés, quom apsentī hic túa res distra-  
hitúr tibi,

utinam te rediisse salvom videam, ut inimicós tuos  
ulciscare et míhi, ut erga te fui ét sum, referas  
grátiam.

620 nímium difficilést reperire amícum ita ut nomén  
cluet,

quóí tuam quom rém credideris, sine omni cura  
dórmias.

séd generum nostrum íre eccillum vídeo cum adfiní  
suo.

nécio quid non sátis inter eos cónvenit: celerí gradu

mss.; *ad me pertinere* Sp., but surely it is much sounder criticism to adopt *med.* 617. *Charmide* Sp. with the mss. 622. *ecillum* Sp. with the mss., but such forms I should once for all exclude from the text of a school-edition.

614. *castigatorem*, Megarónides. It should be observed that in early Latin the verbal nouns in *tor* (*sor*) do not always bear the sense of being a habitual or perpetual agent, but are often used of a person who has only once executed the idea of the verb. Here e.g. *castigator* is not he who always or habitually blames Callicles, but who has done so only once = qui nuper me castigavit.

615. For *subolet mihi* 'I have an inkling of it', (cf. below 698,) see n. on Aul. 214. But *sentire* also means 'I smell',

comp. the French *cela sent mal*.

617. *quom*, though causal, takes the indicative according to the habit of archaic Latin.

619. The character of Stasimus is very happily delineated: in spite of his roguery he is attached to his master, but even in this attachment remains delightfully selfish. *ut* = quod talis, as in Greek ὅς might stand instead of ὅτι οὗτος, ὅλος = ὅτι τοι οὗτος.

620. *ita ut nomen cluet* 'in the true sense of the word', cf. v. 496.

621. For *sine omni* see n. on v. 338 and Introd. Aul. p. XLIII.

eúnt uterque: illé reprehendit hunc priorem pállio.  
 625 haúd ei euscheme ástiterunt. húc aliquantum ap-  
 céssero:  
 ést·lubido orátionem audíre duorum adfinium. 25

LVSITELES. LESBONICVS. STASIMVS.

LV. Sta sílico: noli ávorsari, néque te occultassís  
 mihi. III 2  
 LE. pótin' ut me ire, quó profectus súm, sinas?  
 LV. si in rém tuam,

625. *haud* (or *haut*) in *eusce mea* the mss., whence Came-  
 rarius elicited *haud illi euscheme*: instead of *illi*, R.'s *ei* seems  
 to have more probability. *ineuscheme* (without *ei* or *illi*) Hand,  
 Bergk, Sp. 628. The mss. give *quod*, which Ritschl keeps and  
 considers as the old form of *quo* (Sp. follows him). I have

623. *nescioquid* should be  
 taken as one word 'something  
 or other'.

624. *eunt* is monosyllabic by  
 way of synizesis: cf. also Cist.  
 1 1, 39; Poen. 1 2, 117 and In-  
 trod. to Aul. p. LVII.—*pallio*  
*reprehendere* occurs again Epid.  
 1 1, 1 and Mil. gl. 59 sq.

625. Stasimus is surprised  
 that two such gentlemen as  
 Lesbonicus and Lysiteles should  
 conduct themselves in the street  
 in such an undignified manner:  
 slaves might run and walk fast,  
 but a man of free birth would  
 as a matter of course walk slowly.  
 For *euscheme* cf. Mil. gl. 213,  
*eúge, euscheme hercle astitit et*  
*dulce et comoedice*, on which  
 line Lorenz quotes Most. 614,  
*musice*; Pers. 29 *basilice*; Stich.  
 641 *more* (*μωρός*); Pseud. 1268  
*prothyme*; Persa 306 *graphice*;

Bacch. 248 *pancratice atque*  
*athletice*; Epid. 1 1, 18 *pugilice*  
*atque athleticce*.

626. *est lubido*=*lubet*, whence  
 the following infin.; cf. below  
 865. So Bacch. 416, *est lubido*  
*hominis suo animo obsequi*. Pseud.  
 552, *lubidost ludos tuos spectare*.  
 Pers. 121, *lubido coeperest con-*  
*vivium*, cf. ib. 188, 807 sq.;  
 Ep. 1 1, 87; 11 2, 56. (E. Wal-  
 dér, *Infin. bei Pl.*, p. 31.) The  
 comic writers are frequently  
 somewhat loose in constructions  
 of this kind: a remarkable in-  
 stance of this is found in Ter.  
 Phorm. 885 sq., *summa eludendi*  
*ocasiost mihi nunc senes Et*  
*Phaedriae curam adimere ar-*  
*gentariam*.

Sc. II. 627. From this line  
 it appears that *ille* (v. 624)  
 means Lysiteles. *occultassis*=  
*occultavesis, occultaveris*.

Lésbonice, essé videatur, glóriæ aut famaé, sinam.  
 630 LE. quód est facillumúm, facis. LV. quid id ést?  
 LE. amico iniúriam.

LV. néque meumst neque fácere didici. LE. indóctus  
 quam docté facis.  
 quíd faceres, si quis docuisset te út sic odio essés mihi?  
 béne quom simulas fácere mihi te, mále facis, male  
 consulis.

LV. égone? LE. tune. LV. quíd male facio?  
 LE. quód ego nolo, id quóm facis.

635 LV. tuæ rei bene consúlere cupio. LE. tún mi es  
 melior quam égo mihi?

sát sapio, satis, in rem quæ sint meam, ego con-  
 spició mihi.

LV. án id est sapere, ut quí beneficium a bénevo-  
 lente répudies?

thought it more prudent to adopt *quo*, the correction of FZ.  
 628. *tuæ* Sp. following in the wake of Bothe. But *in rem  
 gloriæ tuæ est* is peculiar Latin!

629. *in rem tuam est* 'it is to your advantage'. Brix takes *gloriæ* and *famae* to be genitives dependent on *rem*, for which he quotes Persa 342, *in ventris rem*; but the instance is not exactly parallel, *venter* being a concrete noun, and *gloria* and *fama* both abstract ideas. I am rather inclined to assume a loose construction which should be completed in this way; *si gloriæ aut fama tibi esse videatur*. Lambinus would seem to have felt the same; he says 'cur non dixit *gloriam aut famam*?'

631. For *meumst* see n. on 123. Here the difference is 'neque meum ingenium natura ita comparatum est neque didici ab aliis ita facere'.

632. *odio* (or *odiosum*) *esse*

*alicui* is a common expression 'to be troublesome to a person'.

634. *tune* ('you indeed') is the regular form of an emphatic answer to a question like *egone*. —*ne* (commonly, though erroneously spelt *nae*) is in good Latin only used with personal and demonstrative pronouns, and *tune* is the only phrase in which it stands after the pronoun. Cf. Capt. 857; Epid. iv 2, 6; Stich. 635, from which instances Most. 955 has been corrected.

635. *mi es melior*, i. e. can you discern my advantage better than I can myself?

636. *conspicio* is, as Brix observes, but rarely used of mental sight, i. e. intelligence.

637. *ut qui*: see n. on v. 404. The best instance to show

LE. nūllum beneficium ésse dūco id, quóm quoi  
facias nón placet.

scío ego et sentio ípse quid agam; néque mens  
offició migrat,

640 nēc tuis depéllar dictis quín rumori sérviam.

LV. quíd ais? nam retinéri nequeo quín dicam ea  
quae prómeres—

ítan tandem hanc maióres famam trádiderunt tibi  
tui,

út virtute eorum ánteperta pér flagitium pérderes  
átque honori pósterorum tuórum ut vindex fíeres?

645 tibi paterque avósque fáciem fécit et planám viam  
ád quaerundum honórem: tu fecísti ut difficílis  
foret,

cúlpa maxuma ét desidía tuísque stultis móribus.

647. *maxime* 'libri cum A: quod non intellego.' R.; *maxuma* is Bothe's emendation, but Sp. retains the ms. reading.—Instead of *stultis*, Plautus probably wrote *moris* (cf. 669), by which we

that *qui* is not the nominative, but an abl. of mode, is Asin. III 1, 2 *an ita tu's animata, ut qui expers matris imperiis sies?*—*a benevolente* is said in rather a loose manner, instead of *benef. a benevolo tibi oblatum*. Observe again that Pl. uses *benevolens* as a subst.

638. For *beneficium* see v. 185.

639. For the ablative *officio* see n. on v. 265. (The common construction would be *officium migrare*; Gronov. Lect. Plaut. p. 346 sq.)

640. *rumori servire* 'to be the slave of the talk of people', i. e. to care for it and act so as not to incur any *malos rumores*. So *gloriae, famae servire* in classical Latin.

641. *Lysiteles* is provoked that Lesbianicus who until now

has certainly lived in utter disregard of *rumor* should resist his kind intentions in undue appreciation of the current notions of people.—*promeres* (= *promereris*) is used by the best writers both in a bad and a good sense.

642. *ítan* = *eone consilio*: 'did they bequeath to you an unsullied name that you should waste their thrifty gain?'

643. *anteperta* is a well-attested form instead of *ante-parta*; for the change of *a* to *e* comp. *expers impertire*, and *aequiparare* above, v. 466.

644. *vindex* is the reading of the mss. *Lesbonicus* is represented as the murderer of the fair name of his progeny: *posterorum honorem, ut ita dicam, iugulavit*. The expression is, however, quite isolated.

praeoptavisti, amorem tuum uti virtuti praepō-  
neres:

nunc te hoc facto credis posse optegere errata?  
aha, non itast.

650 cape sis virtutem animo et corde expelle desidium  
tuo.

in foro operam amicis da, ne in lectu amicae ut  
solutus es. 25

atqui istum ego agrum tibi relinqui ob eam rem  
denixe expeto,

ut tibi sit qui te conrigere possis: ne omnino ino-  
piam

cives obiectare possint tibi, quos tu inimicos habes.

655 LE. omnia ego istaec quae tu dixisti scio, vel exig-  
naveo:

should obtain a paronomasia quite conformable to his style.  
A. KRIESSLING. 649. *pacto BCD, facto A*; R. adopts the latter,  
Sp. the first. 651. *in lectu* Brugman, Comm. soc. phil. Bonn.  
p. 96 (see Jahresbericht vol. 1 p. 453); Sp. justly adopts this form,  
for which see the notes. *intellectu B, in lecto A*. 652. *atque*  
Sp. with the mss., I follow R.

648. *praeoptare* is usually joined with an infinitive, and this is the only place where a sentence with *ut* follows.—The accentuation of the molossic word *virtuti* may be compared with *formicis* v. 410.

649. *hoc facto* 'by your present conduct': see n. on v. 129.

651. Cf. Ter. Ad. 352, *vah quam vellem etiam noctu amicis operam mos esset dari*. *lectus* appears in some places with cases formed according to the fourth declension; the gen. *lectus* is attested by Priscian vi 73 in Pl. Amph. 513; Ter. Hauton tim. 125 the acc. plur. *lectus* is found in the cod. Vatic., and Eun. 593 *in lectu*

seems to result from the various readings. It is a merit of O. Brugman to have pointed out the existence of these forms.

652. *istum agrum* 'that land of yours'.—*denixe* (an adverb not yet registered in our dictionaries) is attested by Placidus gloss. p. 452 '*denixe, enixe*', and as that glossary is to a great extent founded on Plautus, Ritschl is no doubt right in putting *denixe* into the text, though our mss. give *enixe*.

653. *qui* is the ablative.

655. *vel* 'and even'; it is properly 'order me' and I will put it down in writing.—*exig-nare* occurs only here and Livy i 20, 5.

út rem patriam et glóriam maiórum foedarím  
meum. 30

scíbam ut esse mé deceret, fácere non quibám  
miser:

íta vi Veneris víctus, otio áptus in fraudem incidi.  
séd tibi nunc, proinde út merere, súmmam habebó  
grátiam. 35

660 LY. át operam perfíre meam sic ét te haec dicta  
spérnere

pérpeti nequeó: simul me píget parum pudére te. 35  
ét postremo, nísi mi auscultas átque hoc ut dicó  
facis,

túte pone té latebis fácile ne inveniát te honor:

658. *vinctus* the mss. followed by Sp.; *victus* R. Then again OTI. APTUS A, which I think means *otio aptus* (and so R., Sp.), but BCD have *otio captus*. 659. See exeg. note. Sp. has *et* at the beginning of the line, which has been corrected by Brix. 660. *dicta* R., *corde* Sp. The mss. combine both, thus corrupting the metre.

656. *ut* commences an epexe-gesis of *istaec*.—*foedare* is said by a zeugma, as *rem foedare* cannot be said by itself.

657. For *scíbam* see n. on Aul. 49.

658. *aptus* 'conexum et colligatum significat', Nonius p. 234. 'comprehendere' antiqui vinculo apere dicebant Paul. Diacon. pp. 18, 19.

659. It is only now that Lesbonicus understands Lysiteles' motive in refusing to accept his land. The mss. read *summas habeo gratias*: but Plautus always has *gratia* in the singular, meaning 'thanks', or *grates* in the plural.

660. *haec dicta* 'my words'.

661. *píget* drops its final *t*: Introd. to Aul. p. xxxiv.

662. For *postremo* see n. on

613.—*auscultare*, meaning 'to obey' (origin. 'to lend an ear to'), always governs the dative, whence Freund justly wrote *mi* here instead of *me* of mss.—We should explain *ita facis ut dico*; comp. Mero. 554, *hoc ut dico factis persequar*.

663. Brix explains this as an allusion to one of the habits of the *scurrae* (v. 202) which is mentioned Poen. III 2, 35 *faciunt, scurrae quod conserunt: pone sese homines locant*. They used to place their *umbræ* or parasites behind so that they could not be easily perceived. If so, the present expression is still an *ὀξύμωρον*, as it would mean that Lesbonicus places his dissolute self before his respectability and thereby obscures himself.

8<sup>c</sup> 665 *in occulto iacébis, quom te máxume clarúm voles.*  
*pérnovi equidem, Lésbonice, ingénium tuom inge-*  
*nuom ádmodum :*

*scío te sponte nón tuapte errásse, sed amorém tibi* 40  
*péctus opsurásse : atque ipse amorís teneo omnis*  
*vias.*

*ítast amor, ballista ut iacitur : níl sic celerest né-*  
*que volat :*

*átque is mores hóminum moros ét morosos éfficit.*  
 670 *mínus placet quod cónsuadetur : quód dissuadetúr,*  
*placet.*

*quom ínopiast, cupiás : quando eius cópiast, tum*  
*nón velis.* 45

670. I follow Ritschl in writing *consuadetur* (see 672), and omitting *magis* which in the palimpsest is placed after *suadetur* and in the other mss. before *quod*. (Sp. *placet magis quod suadetur*.) This reading emphasizes the contrast between *consuadere* and *dissuadere* and is also confirmed by v. 672, which is no doubt a mere imitation of this line.

664. For *in occulto* see *Introd.* to Aul. p. XLIV. Plautus himself wrote *oculto* with only one c.—We should join *maxume* with *voles*, comp. *Most.* 1098, *id maxume volo*.

665. We should pronounce *tv'ingenu*—*ingenium ingenuom* is a pleasing paronomasia.

667. *pectus* might in Greek be translated by *φῆρες*. *teneo* 'I understand': cf. the 'canticum' at the beginning of the second Act.—*viae amoris*, like 'all the ways of Love', his tricks and cunning sleights.

668. *ballista* does not mean the machine, but the ball or stone or whatever else is thrown by it. See also *Poen.* I 1, 73 where the machine itself is called *ballistarium*.

669. The adjective *morus*

(= *μωρός*) is confined to Plautus: cf. especially *Men.* 571, *maxume more moro molestoque multum*.

670. *minus placet* is merely a variation of the simple *displicet*.

671. There is an alliteration and (in spite of the difference in quantity) even a certain assonance between *cupias* and *copiast*. Observe, moreover, the antithesis between *in-ópia* and *cópia* (= *co-opia*). Brix is perhaps right in assuming the loss of *tum* (which in a ms. might be merely *tā* or *tō* and could easily be passed by after *t* of the preceding word) before *cupias*: but it would not be necessary to omit *eius*, which should in that case merely be pronounced as a monosyllable.

[ille qui aspellit, is compellit; ille qui consuadet, vetat.]

insanum malumst hospitium, devorti ad Cupidinem.

séd te moneo hoc étiam atque étiam ut réputes, quid facere expetas.

675 si istuc ut conáre facis, incéndio incendés genus. #  
tum igitur tibi aquae erit cupido qui restinguas  
ocius :

50

672. Sp. retains this line in his text. 673. *insanumst id malum in te* Sp., though I cannot see any reason for this. 675. *incendio incendes* is the emendation of Nitzsch instead of the ms. reading *indicium tuum inc.*: but this may, perhaps, point to some other reading not yet discovered. Sp. reads the whole line very arbitrarily: *si istuc te agere fácis indicium, tú tuom incendés genus.*

676. *aqua*, the reading of Camerarius, is once more adopted by Sp. But this reading admits only of a very far-fetched explanation. Ritschl writes *qui restinguas [ocius]*, the mss. give

673. *insanum* is an adverb in Plautus: comp. Nervol. fr. 7 *insanum valde uterque deamat*. Bacch. 761, *insanum magnum molior negotium*. Most. 908, (*porticum*) *insanum bonam*. So *insane bene* Mil. gl. 24. We should say 'awfully bad'.—*devorti* 'to alight' (origin. 'to turn aside from the road'): for the idea comp. above v. 314. The infinitive is added in a somewhat loose manner in explanation of *hospitium*, instead of *si quis devortatur*. Brix compares Most. 379 sq., *miserumst opus, Igitur demum fodere puteum ubi sitis fauces tenet*.—*Cupido* 'est inconsideratae necessitatis, amor iudicii', Nonius p. 421, and in the same way Servius says on Virg. A. vi 194 *Cupidinem veteres immoderatum amorem dicebant*.

674. *expetas* 'what you will

choose to do'. Plautus often uses the infin. after *expetere*: Mil. gl. 1258; Pseud. 1087; Most. 128; Aul. 644; Asin. 27; Cure. 107 sq.; Rud. 240, 917. (These passages have been collected by E. Walder, Der Infin. bei Plautus, p. 18.)

676. *tum igitur* (τότε δὴ) would be *tum denique* in later Latin: but cf. *igitur tum* Most. 132.—*aquae cupido* 'you will long for water' to quench the flames kindled by your immoderate lust. The use of the same word as previously (673), but in a different sense, imparts additional force to the expression.

677. *catus* (orig. 'sharp', hence 'acute'; comp. *cot-* (*cos*), and *cautes*) is here used ironically. Comp. *consilium catum* Epid. ii 2, 73.



átqui si eris nánctus, proinde ut córde amantes súnt  
cati,

né scintillam quídem relinques, génus qui congliscát  
tuom.

LE. fáciest inventú: datur ignis, tam étsi ab inimicó  
petas.

680 séd tú obiurgans mé à pēccátis rápis detēriorem ín  
viam.

meám sororem tibi dem suades síne dote. aha, non  
cónvenit

55  
mé qui abusus súm tantam rem pátriam, porro in dítiis  
ésse agrumque habére, egērē illam aútem, ut me  
merito óderit.

númquam erit aliénis gravis, qui suís se concinnát  
levem.

*genus qui r. tuom*, which has clearly got here from v. 678. Sp. adheres to the mss. 677. *atque* Sp. with the mss. (cf. 652). 682. *rem* being a monosyllable and following a disyllabic word becomes enclitic. We should not, therefore, change the ms. reading to *tantam abusus sum rem patriam*, as Ritschl does. 684. *numquam alienis gravis erit* Sp. against the mss., nor can I discover his reasons for changing the order of the words.

678. *Lysiteles* means that a certain amount of fire is required for every house and that, therefore, it will be wise to leave some sparks; but *Lesbonicus* has such a horror of fire that in his over-great zeal he will even put out the vital sparks necessary for his *genus*.

679. *facilest inventu*: sc. id quo *genus meum* congliscat. But if we should understand *ignis* or *scintilla*, it would be easy to write *facilist*; at all events we should not follow Ritschl in introducing *facil est* of which Ritschl himself says (*Opusc.* II 452) that it is possible in several places, though not

necessary even in one, and impossible in not a small number. —It was considered a law of international right *pati ab igne ignem capere si quis velit*: see *Cic. Off.* I § 152; *Plaut. Rud.* II 4, 21 *quor tu aquam gravare, amabo, quam hostis hosti commodat*!

681. For the omission of *ut* before the subj., see n. on v. 591.

682. *porro* 'in future'.—*in ditiis* is an exaggerated expression, just as in the next line *Lesbonicus* forgets that his sister would not *egere*, in case she became *Lysiteles*' wife.

684. *concinnare* frequently stands in *Plautus* where a later

685 sicut dixi, faciam: nolo te iactari diutius.

Lv. tanton meliust te sororis causa egestatem exsequi 60

atque eum agrum me habere quam te, tua qui toleres moenia?

Lx. nolo ego mihi te tam prospicere, qui meam egestatem leves,

sed ut inops infamis ne sim: ne mi hanc famam differant,

690 me germanam meam sororem in concubinatum tibi, si sine dote dem, dedisse magis quam in matrimonium. 65

quis me inprobior perhibeatur esse? haec famigeratio

686. tanto Sp. 691. dem has been added by Klotz. 692. famiferatio BCD, Bergk, Sp., but famigeratio is attested by Nonius and is clearly the genuine reading.

writer would use *reddere*.—The sense is: a man who conducts himself lightly to his own family, will never acquire gravity in the eyes of strangers.

685. *nolo te iactari* 'do not trouble (vex) yourself about it'. Lambinus justly compares the Greek *σαλεύομαι*, the metaphor being taken from the tossing of a ship in a wild sea.

687. I do not consider the antithesis between the two pronouns *me* and *te* a sufficient reason for transposing *eum me agrum*, as Ritschl does. Comp. the hiatus in Virg. Ecl. viii 108 *in qui amant*, and see Munro on Lucr. ii 404.—*qui*=*ut eo*; *tolerare* (see n. on v. 338) *moenia* means 'assist you in discharging your duties'. *moenia*=*munia* (see above on v. 24), instead of *munera*, a form of the plural used also by Cicero

pro Mur. 35, 73; Sest. 66, 138; Horace, Od. ii 5, 2; Serm. ii 2, 67, 81; Epist. ii 2, 131. Tacitus uses *munia* in the sense of 'duties', and *munera* in that of 'presents'. See Neue, Formenl. i 584.

688. *qui* 'how' or 'in what manner'.

689. *sed* (*ita volo te mihi prospicere*); in prose we should rather expect *quam* in correlation with *tam* in the preceding line.—*inops*, 'though poor', he wishes not to become disreputable.—For *famam differre* cf. above, v. 186.

690. *concubinatus* denotes a kind of 'morganatic' marriage which was far from bringing discredit upon the wife, but expressed her social inferiority to her husband. See Walter, History of Roman Law § 533.

té honestet, me cónlutulentet, sí sine dote dúxeris.  
tíbi sit emolumentum honoris: míhi quod obiectént  
siet.

695 Lv. quíd? te dictatórem censes fóre, si aps te  
agrum accéperim?

LE. néque volo neque póstulo neque cénseo: verúm  
tamen 70

ís est honos hominí pudico, méminisse officiúm suom.

Lv. scío equidem te animátus ut sis: vídeo subo-  
let séntio:

íd agis ut, ubi adffinitatem inté nos nostram ad-  
strínxeris,

700 átque agrum dederís nec quicquam hic tíbi sit qui  
vitám colas,

éffugias ex úrbe inanis, prófugus patriam déseras, 75  
cógatos adffinitatem amícos factis núptiis.

693. *conlutulentet si* is no doubt indicated by the reading of *BC conlutulent et si*: the true form of the verb has first been pointed out by a Norwegian scholar, Bugge, who justly quoted the analogous formations of *opulentare* and *turbulentare*: all editions before Ritschl's read *conlutulet*. The word *conlutulentare* is, moreover, warranted by Placidus in A. Mai's *Class. auct.* iii p. 478 and vi 565, as Brix observes. See above, v. 292. 700. *eum agrum* Sp., but *eum* is in *B* added above the line, though by an old hand; Bentley appears to have been the first to omit *eum*.

695. *dictatorem* is said in agreement with Roman manners; the Greek original probably had βασιλέα. Lesbionic rejoins, as if Lysiteles had meant external honour and dignity in v. 694, while *honor* there denotes 'respectability'.

696. Lesbionic purposely uses three synonyms to render his assertion very emphatic.

697. *pudico* 'a man of honour': the expression is an intentional allusion to Lysiteles' words v. 661.

698. *te* is an instance of prolepsis: cf. 873.—For *subolet*

*sentio* see above, 615.

700. *qui vitam colas* 'to sustain your life' = *qui vivas* 561.

701. *inanis* 'penniless'. Observe the alliteration in '*profugus patriam*'.

702. The emphasis implied in the addition of this line has escaped Ritschl so much that he actually considers it to be an interpolation.—*cognatos* alludes especially to his sister, *adffinitatem* (the collective term = *adffines*) to Lysiteles and Philto, and *amicos* is a general term more comprehensive than the two that precede.

mea opera hinc proterritum te meaque avaritia autument.

id me commissurum ut patiar fieri, ne animum induxeris.

705 St. non enim possum quin exclamem: euge euge, Lusitelés, palin:

fácile palmam habés: hic victust: vicit tua comœdia.

80

(hic agit magis ex argumento et versus melioris facit. étiam ob stultitiám tuam te túeris? multabó mina.)

LE. quíd tibi interpellátio aut in cónsilium huc accéssios?

710 St. eodem pacto, quo húc accessi, apscéssero. LE. i hac mecúm domum,

707 sq. are rejected by Ladewig and Ritschl, as it seems justly. In the preceding line *hic* was used of Lesbonicus, and cannot now be used of Lysiteles with such a sudden transition. (Sp. does not bracket these lines.)—*melioris* is the reading of the mss.: see n. on v. 29.

703. *autument*: see n. on v. 324.

704. The construction is *ne anim. ind. me commissurum ut id patiar fieri*.

705. *non enim* is the reading of the mss. and of Cicero de orat. ii 10, 39 who quotes this line, and if it be right, we should understand *enim* as = 'enimvero', a sense it frequently has in the comic writers; it is, however, possible that Plautus wrote *noenum* (which Ritschl has in his text): see n. on Aul. 67.—*πᾶλιν* 'da capo'.

706. *facile* 'doubtless'.—*tua comœdia* 'your acting': the line is a faithful translation from the Greek, being only applicable to Greek customs; at Rome the actors (except the *dominus gregis*) were slaves and treated as such: see the end of

the Cistellaria: *ornamenta* (their costume) *ponent. postidea loci Qui deliquit* (who has played badly) *vapulabit; qui non deliquit bibet*.

708. From Tac. Ann. i 77 it appears that fines were not used as a punishment for bad acting until a later time,—an additional argument to prove the spuriousness of these two lines. We may pronounce both *túeris* and *tuêris* (treating the *u* as a *v*); Plautus uses both *tueri* and *tui*.

709. 'What business have you to interrupt us or to intrude yourself upon our consultation?' For the verbal nouns *interpellatio* and *accessio* and their construction see my n. on Aul. 420.

710. *eodem pacto*, i. e. *pedibus*. The answer is about the

Lúsiteles: ibi de ístis rebus plúra fabulábimur. <sup>As</sup>  
Lv. níl ego in occulto ágere soleo. méus ut ani-  
must, éloquar:

sí mihi tua sorór, ut ego aequom cénseo, ita nup-  
túm datur,  
sine dote, neque tu hinc abituru's, quód meumst,  
id erít tuom:

715 sín aliter animátus es, bene quód agas eveniát tibi.  
égo amicus numquám tibi ero alio pácto: sic sen-  
téntiast. <sup>90</sup>

St. ábiit hercle illé quidem. ecqui audis, Lúsiteles?  
ego té volo.

híc quoque hinc abiit. Stásime, restas sólus. quid  
ego núnc agam,

nísi uti sarcinám constringam et clúpeum ad dor-  
sum accómmodem,

720 fúlmentas iubeám suppingi sóccis? non sistí potest.  
vídeo caculam mílitarem mé futurum haud lóngius. <sup>95</sup>

714. *meumst* R., *meum erit* Sp. with the mss. 717. The ms. reading *abiit* appears to me necessary on account of the next line. and instead of changing it into the present, I have preferred writing *ecqui* instead of *ecquid*. Sp. and R. *abit* and *ecquid*. For other conjectures see Lorenz Jahresber. 1873, p. 407.

same as a forward boy might give when reproved for a liberty he has taken.

711. *istis*, i. e. quae tibi sunt cordi.

712. *meus ut animust, eloquar*, 'I'll speak my mind'.

714. For *sine doté* comp. n. on v. 605.

715. *quod agas* 'what you then may do'. (The subj. *agas* is conditional: *agas*, si mihi non obsecutus fueris. *quod agis* would be said of a settled action.) Lysiteles means 'do whatever you like, you shall have my good wishes, but nothing more'.

717. *ego te volo*, sc. conloqui, see v. 516.

719. Stasimus reverts to his melancholy reflections of v. 596 sq.

720. *fulmenta* (= *fulcim*.) occurs only here in Plautus; as a feminine it is also used by Lucilius (iv 29 and xxviii 33 L. Müller), and Cato de re rust. 14.—*non sisti potest*, lit. 'the affair cannot be stopped', an expression several times used by Livy (ii 29, 8; iii 9, 8. 16, 4. 20, 8).

721. *cacula* 'servus militis' Festi epit. p. 45, 16, with special reference to this passage. (The

átque aliquem ad regem in saginam si érus se con-  
iexít meus,  
crédo ad summos béllatores ácrem—fugitorém fore,  
ét capturum spólia ibi—illum quí ero advorsus  
vénerit.

725 égomet autem, quom éxtemplo arcum et pháre-  
tram et sagittas sumpsero,  
cássidem in capút—dormibo pérplacide in taberná-  
culo. 100

ád forum ibo: núdius sextus quóí talentum mútuom  
dédi, reposcam, ut hábeam mecum quód feram  
viáticum.

87

725. I have adopted the reading proposed by C. F. W. Müller, Plaut. Pros. p. 253 sq., which agrees with the mss. except that they have an additional *mihi* after *arcum*. For *ságita* see Introd. to Aul. p. XLIV. R. writes *égomet, quom extemplo arcum et pharetram mi ét sagittas sumpsero*. 726. The mss. read *placide* with a hiatus which Ritschl formerly removed by reading *placidule*, and in his second edition by *placided*. On these forms see the Preface. Sp. outhers Herod by reading *plácide in taberináculo*. Surely *taberna* cannot be treated like *τέχνη techina*. Fleckeisen proposes *plácide indu tabernáculo*. I prefer reading *pérplacide*.

word is of diminutival formation, denoting inferiority; Vaniček connects the first part with the root *kak, kank* [Lat. *cingere*] 'to gird'; if this be right, *cacula* would properly be a page that fastens the belt, and 'girds' his master's loins.)—*haud longius* 'at no very distant time'.

722. *coniecit* = *coniecesit* = *coniecit*; comp. *fazo* = *fazeso* from a perfect *fazi* instead of *feci*.

723. *ad* 'compared with': see n. on Ter. Eun. 361. Capt. II 2, 26 (*Thales*) *ad sapientiam huius nimius nugator fuit*. See Dräger I p. 539.—The joke consists in *fugitorem* being said *τὰρὰ προσδοκᾶν* for *pugnatorem*

or *militem*; so also in the following lines. Plautus is very fond of these jokes and employs them in several passages with a happy effect. See below, v. 992, Curc. 562, Bacch. 503 sqq., Truc. II 3, 23—28.

726. For *dormibo* (in early Latin a very common form of the future of verbs of the fourth conj.), see Key L. G. § 466.

727. *nudius* is a compression of *nunc dius* (the old nom. instead of *dies*, for which see n. on Aul. 72), sc. *est*; the first syllable is in Plautus always short in spite of its origin; cf. *hodie* = *hoc die*.

728. *dédi*: for the shortened ending see Introd. to Aul. p. xxviii.

## MEGARONIDES. CALLICLES.

ME. Vt mīhi rem narras, Cállices, nulló modo III 3  
730 pote fieri prosus quín dos detur vírgini.

CA. namque hércle honeste fieri ferme nón potest,  
ut eám perpetiar íre in matrimónium  
sine dóte, quom eius rém penes me habeám domi. 5

ME. \* \* \* \*

paráta dos domíst: nisi exspectáre vis,  
735 ut eám sine dote fráter nuptum cónlocet:  
post ádeas tute Phíltonem et dotém dare  
te ei dícas: facere id eíus ob amicitíam patris.  
verum hóc ego vereor, ne ístaec pollicitátio 10  
te in crímen populo pónat atque infámiam.

733. After this line Ritschl has justly assumed a gap in which Callicles declares that though resolved to give the young lady a dowry, he is as yet uncertain whether to give it her at once or wait until her father's return. Upon this, Megaronides answers *mora quid opus est, quaeso? quando equidem tibi Parata* etc. (The first line is by Ritschl.) Sp. does not mark a gap in his edition. 734. *domi dos est* Sp., *dós est domi* O. Brugman de sen. p. 12.

Sc. III. *Megaronides* appears once more to give Callicles the benefit of his advice.

729. *ut mihi rem narras* 'to judge from your account of the affair': comp. above, v. 547.—*nullo modo* should be taken together with *prosus*: Brix quotes Cic. d. nat. d. III 8, 21 *nullo modo prorsus adsentior*. Translate 'it is absolutely (unavoidably) necessary that the young lady should get a dowry'.

730. *prosus* is the reading of B, *prorsus* of the other mss. See n. on v. 182.

731. *honeste ferme* 'scarcely decently'.

733. *eius rem* 'her fortune.'

735. For *ut* after *expectare* Brix compares Cic. Catil. II

§ 27, pro Roscio Am. § 82; Livy xxiii 31, 7, and the analogous construction *manere ut* Stich. 58.—*conlocare* is the usual expression for marrying: see n. on Ter. Phorm. 759.

736. *dare* 'to offer': see n. on Ter. Andr. 545.

738. *istaec pollicitatio* 'any such promise on your part' (rather originally 'this your promising').

739. Translate 'exposes you to the slander and calumnies of the people'. Lambinus compares 'illud Ciceronis, *pone me in gratiam*'; he evidently means ad Att. v 3, 3 *apud Lentulum ponam te in gratiam*. But ad Att. VII 6, we read *te in maxima gratia posui* (Dräger, I p. 65).

740 non témere dicant té benignum vírgini:  
 datám tibi dotem, ei quám dares, ejus á patre:  
 ex eá largiri te illi neque ita, ut sít data,  
 incólumem sistere eí, sed detraxe aútument. 15  
 nunc si ópperiri vís adventum Chármidi,

745 perlóngumst: huic ducéndi interea apscésserit  
 lubído; atqui ea condício vel primáriast.

CA. nam hercle ómnia istaec véniunt in mentém  
 mihi.

ME. vide si hóc utibile mágis atque in rem députas:  
 ipsum ádeas Lesbónicum edoctum ut rés se habet. 20

743. *illi et* the mss. 'ubi *illi* errore iteratum est e superiore versu, et particulam, pro qua saltem *atque* dicendum fuerat, nec lingua fert nec sententia' R., whom I have followed in reading *ei sed*. Sp. keeps the ms. reading. 744. *Charmidis* Sp. with BCD, but CARMIDI A. 746. This line is only in the palimpsest, and not found in the other mss. *atqui* Haupt (R.), ARQ. A, whence Sp. *atque*. *huic vel* A, omitted by Haupt and R., retained by Sp. 748. Sp. assigns this line to CA. and continues both to him as the speaker of vv. 747—751 incl., then MEg. says *minime* v. 752, but CA. continues directly *minime hercle vero* as far as 756 incl., then MEg. says v. 757. 749. The reading is very doubtful; the mss. give *ut adeam lesbonicum edoceam* (and this is retained by

740. *non temere* belongs to *benignum*: 'they may perhaps say that your generosity towards the young lady has its good reason'. For *benignus* 'generous, liberal' see n. on Aul. 114.

741. *eius* is monosyllabic.

743. *incolumem* 'complete'. —*detraxe* is a compression from *detraxisse*, the Plautine spelling of *detraxisse*. Even Horace forms in this way *surrexe* Serm. i 9, 73.

744. *Charmidi* is an old form of the genitive given by the palimpsest: cf. Rud. i 1, 4 *Euripidi*. ib. iii 5, 42 *Herculi*. Bacch. 988 *Achilli*. Capt. iii 3, 13

*Philocrati*. See other instances in my n. on Ter. Andr. 368, and cf. also Bücheler, Lat. decl. p. 38 sq.

746. *condicio* 'match'.—*vel* 'even', 'one might say', first-rate. This should be compared with the common use of *vel* before superlatives, *primarius* being in fact merely the derivative of a superlative.

747. For *nam* we should supply 'I quite agree with you, for —'. —*istaec*, quae tu dicis.

748. For *videt* see Introd. to Aul. p. xxvii.—*in rem*, 'advantageous, advisable': see n. on v. 238.



- 750 CA. ut égo nunc adulescénti thensaurum índicem  
indómito, pleno amóris ac lascíviae?  
minumé, minume hercle véro. nam certó scio,  
locúm quoque illum omnem, úbi situst, coméderit.  
quin fódere metuo, sónitum ne ille exaúdiat, 25
- 755 neu rem ípsam indaget, dótem dare si díxerim.  
ME. quo pácto ergo igitur clám dos depromí potest?  
CA. dum occásio ei rei réperiat, ínterim  
ab amíco alicunde mútuom argentúm rogem.

Sp.), but *A* has *ipsum* instead of *ut*. Our text gives Bothe's emendation, in the absence of anything more probable. *ut* may have got here from the beginning of the next line, where it is quite in its place. 750. *sed ut* Sp. 753. *situst* is the reading of *BCD*, *situmst* of *A*: but surely the first deserves the preference, as I was mistaken in asserting (in blind acceptance of Fleckeisen's statement) that this word was used as a neuter in the *Trinummus*, though it is used so by Petronius Sat. p. 53, 17 Bü. 754. The relative *quem* is very languid in this place, and Geppert is no doubt right in conjecturing *quin*, the old spelling of which, *quein*, could easily be mistaken for *quem*.

750. *ut* expresses indignation=*visne ut*. See n. on v. 238.

754. The infin. stands after *metuo* Pseud. 304; Most. 1125; Pers. 441; Aul. 246; Truc. 114, 2; after *timere* Merc. 58; after *vereri* in the present play, v. 1149; after *formidare* Pseud. 316, and after *cavere* Merc. 113. (E. Walder, *Infin. bei Pl.* p. 22.)

755. *rem ipsam indaget* is logically dependent on *exaúdiat*: 'I am afraid he might hear the noise, in consequence of which he would doubtless discover the thing (money) itself'; but *neu* coordinates the sentence with the preceding, while it ought to be subordinated.—The subj. of the infinitive sentence is omitted, as is indeed very often

the case in the comic writers. This and the present infin. instead of the future are characteristic of the ease of colloquial language; see the instances collected by E. Walder, *Infin. bei Pl.* p. 34.

756. *ergo igitur* is one of the palpable tautological expressions in Plautus (cf. 818) which Apuleius had the bad taste to imitate in at least fourteen instances. Comp. *itaque ergo* Ter. Eun. 317, and in Livy.

757. *rei* is monosyllabic, and no doubt Plautus himself wrote *re*, as the scribes overlooked the word on account of its resemblance to the first syllable of the following word.

ME. potin' ést ab amico alicúnde exorari? CA. po-  
test. 30

760 ME. gerrae: ne tu illud vérbum actutum invéneris:  
'mihí quidem hercle nón est quod dem mútuom.' A

CA. malim hércle ut verum dicant quam ut dent  
mútuom.

ME. sed víde consilium, sí placet. CA. quid cón-  
siliist?

ME. scitum, út ego opinor, cónsilium invení.  
CA. quid est? 35

765 ME. homo cónducatur áliquis iam quantúm potest,

762. Sp. assigns this line to MEG. and reads *dicas* and  
*des* according to the mss. 765 sqq. The mss. read this passage  
as follows:—

ME. Homo conducatur aliquis iam quantum potest,  
Quasi sit peregrinus. CA. quid is scit facere postea?

ME. Is homo exornetur graphice in peregrinum modum,  
Ignota facies quae non visitata sit.  
Mendacilocum aliquem: quid is scit facere postea?  
Falsidicum confidentem. CA. quid tum postea?

I follow Ritschl, but Sp. retains all as it is, except that he  
removes the interpolation *quid is scit facere postea* in the fifth  
line by introducing a fresh interpolation of his own, *est usus  
hominem callidum*.

759. Megaronides knows very  
skilfully how to hint to Calli-  
cles that he cannot or will not  
advance the money to him.

760. *gerrae* 'bosh', the same  
as *nugae*, *logi*, *fabulae*, *somnia*.  
(This word is from the same root  
as *gerro* 'a fool, clown', and  
*cerr-itus* 'foolish'. This root  
is identical with 'queer'.)—*ne*  
'surely'. — *verbum inveneris*,  
non pecuniam.

761. *mihí* is placed at the  
beginning of the line with great  
emphasis. The same beginning  
(*mihí quidem hercle*) is quoted  
by Brix from Merc. iv 4, 22;  
Poen. i 1, 23. 3, 8; Rud. i 2,  
20.—For the evasive answer it

will scarcely be necessary to  
quote similar instances from  
Plautus or other writers —  
modern instances occur in prac-  
tical life.

762. Callicles answers ironi-  
cally 'I would much rather they  
spoke the truth (i.e. were really  
poor) than they should lend me  
the money'. This implies that  
for their meanness they deserve  
to be poor.

763. *sed*: Megaronides wants  
to lead the conversation into  
another channel, as the subject  
might finally become personal.

764. *scitum* 'clever'.

765. *quantum potest* 'as soon  
as possible'.

ignóta facie, quae híc non visitáta sit.

769 mendácilocum aliquem \* \* \*

770 falsídicum, confidéntem. CA. quid tum póstea?

767 ME. is homo éxornetur gráphice in peregrinúm modum,

771 quasi ád adulescentem á patre ex Seleúcia

veníát: salutem ei núntiet verbís patris: 42

illúm bene gerere rem ét valere et vívere:

et eúm rediturum actútum. ferat epístulas

775 duas: eás nos consignémus, quasi sint á patre.

det álteram illic, álteram dicát tibi

dare sése velle. CA. pérge porro dícere.

ME. seque aúrum ferre vírgini dotem á patre

dicát, patremque id iússisse aurum tíbi dare.

780 tenés iam? CA. propemodum, átque ausculto pér-lubens.

769. This line has been recovered from the palimpsest as far as it goes. (It is omitted in the other mss.) Ritschl supplies *esse hominem oportet de foro*. 780. Our mss. give *propemodo*, but as this would be an isolated instance of this form in Plautus who generally says *propemodum*, I have here also adopted the usual form in conformity with FZ. R. and Sp. maintain *propemodo*.

766. *facie* 'outward appearance': see below v. 852.—*visitata* 'common', the same as *usitata*, by which it has often been supplanted in the mss.

770. *confidens* 'impudent, bold'; see n. on v. 201.—*quid tum postea* 'what to do with him?'

767. *exornetur* 'shall be dressed (got) up', the technical expression for the getting-up of an actor.—*graphice* 'cleverly': see below 936. 1024. 1139.

772. *verbis patris* 'in his father's name'.

774. *actutum* 'almost immediately'.—*epistula* is the only genuine Plautine form of this word, though in this place our

mss. read *epistolas*. '*epistula* was the usual form in the Imperial period, though *epistola* was used as early as the period of the Gracchi and the Cimbrian wars and is also found in the best mss. of Cicero. Corssen II 141, 142; Brambach, on Latin orthography p. 82, Ritschl Opusc. II 493; Schuchardt I 40, II 148'. (*Wagener*, Latin spelling for the use of Schools, p. 19.)

776. *illic*=*illice*, see n. on Aul. 663.

777. For *porro pergere* see n. on v. 162.

779. *dare* either stands for *dari* (see n. on Aul. 242), or we should supply the subj. *ee*.

ME. tum tu igitur demus ádulescenti aurúm dabis,  
ubi erit locata vírgo in matrimónium.

CA. scite hércle sane. ME. hoc, úbi thensaurum  
effóderis,

suspicionem ab ádulescente amóveris.

785 censébit aurum esse á patre adlatúm tibi:

tu dé thensauro súmes. CA. satis scite ét probe:

quamquam hóc me aetatis súcphantarí pudet.

sed epístulas quando ópsignatas ádferet,

nonne árbitraris túm adulescentem ánuli

790 patérni signum nóvisse? ME. etiam tú taces?

sescéntae ad eam rem cáusae possunt cónligi.

illúm quem *ante* habuit, pérdidit, fecit novom.

iam si ópsignatas nón feret, dici hóc potest,

apud pórtitores eás resignatás sibi

65

789. Plautus probably wrote *non*, as R. conjectures in his note and Sp. has in his text. 789 sq. *non árbitraris eum intellectu ánuli Patérni signum non esse*, H. A. Koch Emend. Plaut. p. 17 sq. 792. The mss. read *illum quem habuit perdidit alium post fecit novum*. Instead of *ante* (added by Ritschl), we may also guess at *olim*; but Ritschl is no doubt right in considering *alium post* as mere glosses. Sp. seems to go too far in bracketing the whole line.

781. *demus* is attested by Festus p. 70, 8 as an old form instead of *denum* (cf. *rursus rursum*, *prorsus prorsum*) which was used by Livius Andronicus. To avoid the hiatus in the caesura of a senarius we are entitled to assume that Plautus also used it, as Ritschl, Koch and Bergk do.

782. For *locata* see n. on Ter. Phorm. 646.

783. *hoc* = *hac re*.

784. The mss. spell *suspicionem* here also with a *c*: see n. on v. 79.—The sense is 'you will prevent the young man from conceiving any suspicion'.

787. *hoc aetatis* and similar

phrases are very common in all writers: comp. Ter. Haut. 110 *istuc aetatis*. Cic. Cluent. § 141 and Livy x 24 *id aetatis*.

787. *sucophantari* 'play the part of a sycophant'.

790. For *etiam tu taces* comp. above v. 514.

791. *sescentae* 'verso many': but Mil. gl. 250 we read *trecentae possunt causae conligi*, where Lorenz's note deserves to be compared.

793. *iam si* is almost the same as *etiam si*.

794. *portitores* denotes the custom-house officers who had to collect the duties on all merchandise arriving in the

- 795 *inspéctasque esse. in hufus modi negótio*  
*diém sermone tére segnitíes merast;*  
*quamvís sermones póssunt longi téxier.*  
*abi ád thensaurum iám confestim clánculum:*  
*servós, ancillas ámove: atque audín? CA. quid est?*  
 800 *ME. uxórem quoque eampse hánc rem uti celés face:*  
*nam pól tacere numquam quícquamst quód queant.*  
*quid núnc stas? quin tu hinc te ámoves et té moves?*  
*aperí, deprome inde aúri ad hanc rem quód sat est:*  
*contínuo tum operi dénuo: sed clánculum, 75*

801. *queant*, sc. *uxores*. (The plural is an aesthetical correction by Meier of the ms. reading *queat*, which would be personal and rude.) Sp. retains *queat*. 802. The ms. reading may be explained by assuming the use of two synonyms emphatically expressing one and the same idea: see n. on v. 130; but as even then we are obliged to add *te* (which is not in the mss.), Seyffert may perhaps be right in considering the words *et te moves* as a gloss which superseded the original reading *ted octus*. Sp. reads *tu hinc amoves et te admoves*. I confess not to understand his *admoves*. 803. Instead of *aperi*, *abi* seems to me to be far preferable. 804. The mss. read *continuo operito*; but the present imperative is clearly required by the analogy of the two preceding lines, and such a pronunciation as *continvo operito* is quite unexampled in Plautus. I have con-

harbour; on account of this being the fiftieth part of the value in most instances, they were called *πεντηκοστολόγοι* at Athens. They were also permitted to open letters in order to prevent the occurrence of defraudation. Cf. Ter. Phorm. 150, and below 1107.

795. *huius* is monosyllabic. —*negotio* ‘a difficulty’, cf. *negotium exhibere, πράγματα παρέχειν*.

796. *segnities* ‘slowness’; he means ‘it is mere waste of time’.

797. *quamvis* belongs to *longi*

‘talk of ever such great length’: cf. n. on v. 380. For the phrase *texere sermones* Brix compares the Homeric expression *μῦθους ὑφαίνειν* (Γ 212).

800. *eampse* is not given by the mss., but required by the metre. Plautus says both *eumpse* and *ipsum*, *eampse* and *ipsam*. See also Corssen II 847.

803. The money to be taken from the hoard is not intended for the sycophant, but to be kept in readiness for the dowry after the delivery of the letters supposed to be brought by him from Charmides.

- 805 sicút praecepi, et cúnctos exturba aédibus.  
 CA. ita fáciám. ME. at enim lóngo sermone útimur :  
 diém conficimus, quóm iam properatóst opus.  
 nil ést de signo quód vereare : mé vide.  
 lepida illast causa ut cónmemoravi, dícere 80  
 810 apud pórtitores ésse inspectas. dénique  
 diéi tempus nón vides? quid illúm putas  
 natúra illa atque ingénio? iam dudum ébriust :  
 quidvís probari ei póterit. tum, quod máxumist,  
 adférre se, non pétere hic dicet. CA. iám sat est. 85

sidered to as an error for *tū=tum* before the verb in order to avoid the hiatus. Ritschl *continuod operi denuo*. (Sp. *operi continuo d.*) 805. *precepit* in the mss. is clearly a corruption of the reading given in the text. All former editors (including Sp.) omit *et*. 806. The hiatus after *faciam* is justified by the change of speakers: see v. 432. The mss. add *nimis* before *longo*, which is a mere gloss on *longo* (at *nimis iam l. s. Sp.*). 807. *quom* is Fleckeisen's emendation of *quod* of the mss. The sense is 'we waste the day, though we should now make haste.' (Ritschl keeps *quod* as an ablative; but C. F. W. Müller, *Nachträge* p. 31, shows that this can only be taken as an accusative, though it does not give the sense required for this passage. (Sp. follows Ritschl.) 809. *lepidást haec causa* Sp. against the mss. 813. *quidvis probari ei poterit* 'anything may be made credible to him.' The mss. read *probare*, emended by Ritschl, but retained by Sp. Assuming the original spelling to have been, as it no doubt was, *probarei ei*, we may easily understand the omission of *ei* and the change of the passive infin. to the active. 814. *adferre, non petere hic se* the mss.; *adferre, non se petere hinc R.*, partly following Fleckeisen. Sp. keeps *hic*, without changing the order of the words.

805. *exturba* is a strong expression, 'bundle them all out of the house'.

808. *me vide* 'only look to me', i. e. in any difficulty come to me for advice. For instances see my n. on Ter. Andr. 350.

809. *lepida* 'capital'.—*causa* 'excuse'.

810. *apud* drops its final *d*:

see Introd. to Aul. p. xxxiv, and Schuchardt, on vulgar Latin i 123.—*denique*: see n. on Ter. Haut. 69.

811. *quid illum putas* 'in what state do you think him to be?' Brix compares Bacch. 208, *ut eam credis?* Merc. 352, *quem admodum existimet me*.

- 815 ME. ego sycophantam iam conduco de foro,  
 epistulasque iam consignabo duas:  
 eumque hinc *ad* adulescentem meditatam probe  
 mittam. CA. eo ego *ergo* igitur intro ad officium  
 meum.  
 tu istuc age. ME. actum reddam nugacissime. x

816. Ritschl rejects this line, but *eum* may be said of the sycophant in the next line in spite of the interposition of these words. 818. *ergo igitur*: see n. on v. 756.

815. *iam conduco* 'this very minute I'll engage'; the present is found in the mss. and should not be exchanged for the future. — *de foro*: the *forum* (in Athens the *dyopá*) was the place most frequented by idlers, loungers and people on the look-out for 'something to turn up'. See the Sycophant's candid description of himself, v. 847 sqq.

817. *meditatum* has a passive sense 'well-schooled, well-drilled': cf. Mil. gl. 903, *probe meditatam utramque duco*, on which line Lorenz quotes Epid. III 2, 39 sq., *eam permeditatam meis dolis astutiisque onustam Mittam*, and justly notes the difference between this personal

use of the passive and the expressions *meditata verba*, *consilia* etc. (see Ter. Phorm. 248), the construction *meditari aliquem* not being found in any Latin writer.

819. *istuc*, your part of the affair, as described 803 sqq.—*actum reddam* is more emphatic than *agam*. — *nugacissime* 'in the shrewdest manner'. (This word is due to a conjecture of G. Hermann, and though the adverb of the superl. is *δπ. λει.* in this place, there can be no doubt as to the truth of Hermann's emendation, on account of its perfect harmony with the Plautine manner of forming words.)

## ACTVS IV.

## CHARMIDES.

820 Sálipotenti et múltipotenti Ióvis fratri aetherei  
 Neptuno IV 1  
 laétus lubens laudés ago gratas grátisque habeo et  
 flúctibus salsis,  
 quós penes mei fuít potestas, bónis mis quíd foret  
 ét meae vitae,

820 sqq. Sp. (and Brix in his second edition) consider these lines as anapaestic metre, in which they admit the greatest metrical and prosodiacal licences. I have not seen fit to follow them in this respect. 820. *Salsipotenti* Sp. with the mss., but contrary to the rules according to which such a word should be formed. *aetherei Neptuno* Scaliger and others, *et nereí neptuni BCD*, *et Nerei* Sp. 821. *et grates gráticasque* Sp. 822. *quos*

ACT IV. 820. *Salipotens* is a ἄπ. λέγ.—*Iuppiter aethereus* is a translation of the Homeric Ζεύς αἰθέριος.

821. In *laetus lubens* the copula *et* is omitted in conformity with the usage of archaic Latin. The line is very emphatic on account of the threefold alliteration *laetus lubens laudes* and the twofold *gratas gráticasque*, the effect of the latter being also increased by the paronomasia: cf. Poen. i 1, 6 *quibus pro benefactis fateor debere tibi Et libertatem et multas*

*gratas gráticas*, in agreement with which we should here also understand *gratasque gráticas*, assuming a transposition of *que*. — *laudes gráticasque agere* is a solemn formula in thanking the gods: cf. Mil. gl. 411; Livy vii 36, 7; Tac. Ann. i 69.

822. *mei* and *fuit* are monosyllabic.—*bónis*: see Introd. to Aul. p. xxxviii.—*mis* is contracted from *meis* or *miis* (*miis* in one of the epitaphs of the Scipios) in very much the same way as *deis* changes to *dis*.—*meae* is again monosyllabic.



- quóm suis me ex locís in patriam urbem úsque incolumem réducem faciunt.  
 átque tibi ego, Neptúne, ante alios deós gratis ago  
 atque hábeo summas:  
 825 nám te omnes saevómque severumque, ávidis moribús, commemorant,  
 spúrcificum, inmanem, intolerandum, vésanum: *ego*  
 contra ópera expertus.  
 nám pol placidum te ét clementem eo usqué modo,  
 ut volui, usús sum in alto.  
 átque hanc tuam apud hómínes gloriam aúribus  
 iam acceperam ánte:  
 paúperibus te párcere solitum, dítis damnare átque  
 domare. 10  
 830 ábi, laudo: scis órdine, ut aequomst, tráctare homines. hóc dis dignumst:

*pénes fuerat summá potestas, bonis meis etc.* Sp. out of his own composition. 823. *urbem salvom incolumem reducem faciunt* Sp. 824. *atque égo, Neptune, tibi ante alios deos gratias ago atque habeo summas* Sp. 825. *atque avidis* Sp. 826. *ego* om. by the mss. and Sp. 827. *nam pol placido te et clémenti meo usqué modo ut volui usús sum in alto* Sp. I shall abstain from reporting the other transpositions and alterations admitted by Sp. in this monologue merely for the sake of the metre. 828. The mss. add the gloss *et nobilis* [cf. 831] before *apud*, and omit *hic*.

823. This line contains the reason of his thankfulness: cf. Stich. 402 sq. *quom bene re gesta salvos convortor domum, Neptuno gratis habeo et tempestatibus*.—*suis e locis*, called *loca Neptunia* Mil. gl. 413.—*in patriam urbem usque* 'even the long way to my native town'.

824. *atque* 'especially'.

825. *avidis moribus*: the sea swallows anything it can lay hold of. Hence *avarum mare* Hor. Carm. iii 29, 61.

826. *spurcificus* is ἀπ. λεγ.: cf. *spurcificus*.—For the use of *contra* as adverb and preposition

in early Latin, see Dräger, i p. 553.—Translate 'I have made an experience to the contrary by your assistance'. Cf. Bacch. 387, *id opera expertus sum esse ita*.

827. *usque* 'throughout'. The construction is *eo modo ut* (for quo) *volui*.

828. For *aúribus* see Introd. to Aul. p. xviii.

830. *abi* expresses praise and approbation: cf. n. on Ter. Ad. 564.—*ordine* is frequently used like an adverb by the comic poets, meaning 'properly'.

sémper mendicís modesti sánt, secus nobilís apud  
homines.

fídu fuisti: infídum esse iterant. nam ápsque fo-  
ret te, sát scio in alto

dístraxissent dísqe tulissent sáellites tui míserum  
foede,

bónaque item omnia úna mecum pássim caeruleós  
per campos:—

835 íta iam quasi canés, haud secus, circústant navem  
túrbine venti:

ímbres fluctusque átque procellae infénsae fremere,  
frángere malum,

rúere antemnas, scíndere vela:—ní pax propitiá  
foret praesto.

—The words *secus nobilis apud homines* are not in the mss., but appropriately supplied by G. Hermann from v. 828, which terminates in the mss. with *et nobilis apud homines*.

831. *mendicis* is a forcible expression instead of *pauperibus* (829).—*modestum esse alicui* 'treat a person with moderation'.

832. *iterant* in Plautus means merely *narrant*: (Placidus has the gloss '*iterant*, dicunt, indicant': Ritschl praef. p. 68), see Cas. v 2, 5 *operam date dum mea facta itero: certost operae auribus percipere*.—The preposition *absque* is always used by the comic poets so as to imply a conditional clause *si sine*, the verb *esset* or *foret* being then used impersonally: *absque te esset*=*si tu non esses*. So *absque me, te, eo, hoc, hac re esset* (*foret*). Besides the comic poets, only writers of the silver age use *absque*, but without any conditional sense and with the meaning of *praeter, sine*. Brix.

833. *disque tulissent* instead of *distulissentque*: similar in-

stances of *tmesis* occur both in Plautus and Terence; see the index to my edition of Terence s. v. '*tmesis*'. Comp. also Munro on Lucr. i 452, and Conington on Virg. A. x 794.—In *sáellites* the second syllable is shortened (Plautus of course spelt it with only one *l*): see Introd. to Aul. p. XLII. The satellites of Neptune are the winds and storms.

834. *caeruleos per campos* *av' loeidéa nórron*.

835. The present *circumstant* aptly leads us to the descriptive infinitives in the next lines. Numerous instances of descriptive infinitives from Plautus are given by E. Walder, *Infin. bei Pl.*, p. 52 sq.

837. *ruere* is in poetical language both transitive and intransitive; cf. Ter. Ad. 319, *ceteros ruerem*.—Both *pax* and *propitius* are words used especially of gods, here of Neptune.

ápaga a me sis: dehínc iam certumst ótio dare  
 me: sátis partum habeo,  
 quíbus aerumnis déluctavi, filio dum divítias quaero. 20  
 840 sed quís hic est qui in plateam íngreditur cum  
 nóvo ornatu speciéque simul?  
 pol quámquam domi cupio, ópperiar: quam hic rém  
 gerat, animum advórtam.

6

### SVCOPHANTA. CHARMIDES.

Svc. Huíc ego die nomén Trinummo fácio: nam  
 ego operám meam IV. 2.

838. *dehinc* is monosyllabic, as it always is in Plautus.—*certumst*: see n. on 270.—The synzesis *otio* is admissible in a somewhat loose metre, like the present, but not in ordinary iambic or trochaic lines. The same observation applies to *filio* in the next line.

839. The active use of *deluctare* (instead of the deponent) is attested by Nonius p. 468, 29, and occurs also in other passages. — Persa 4 we have *cum leone* (and a set of other ablatives) *deluctari*.—The construction is here: *satis partum habeo eis aerumnis quibus deluctavi*.

840. The anapaestic lines are calculated to express Charmides' surprise and gradual retreating to the background of the stage. *cum novo ornatu* 'strange attire': for the prosody *nóv' ornátú* see Introd. to Aul. p. LIX. — *simul*: not only that he should walk this way, but also his

strange costume and appearance excite Charmides' curiosity.

841. *domi cupio* *ἐπιθυμῶ ὄλκον*: so Mil. gl. 801 *eius domi cupiet miser*, and ib. 964 *cupiunt tui* (this is at least a very probable conjecture): Lorenz observes that the same construction is used by Symmachus, who says *vestri cupiunt* Epist. i 8 in. The gen. in this construction denotes the aim towards which the action is directed.—The *i* in *domi* is shortened: Introd. to Aul. p. xxv.

Sc. II. This is in point of comic power and vivid dialogue the best scene of the whole play.

843. *diei* is the reading of the mss., but we are no doubt justified in expressing even in spelling the synzesis of *ei* into *e*. See n. on Aul. 607. Wordsworth, Spec. of Early Latin, p. 52. The dative *Fide* is found in an inscription on a cippus from Picenum C. I. L. i 170 p. 31.

tribus nummis hodié locavi ad ártis naugatórias.

845 ádvenio ex Seleúcia, Macédonia, Asia atque Árabia,  
quás ego neque oculís neque pedibus úmquam usur-  
paví meis.

víden egestas quíd negoti dát homini miseró mali? s  
quín ego nunc subigór trium nummum caúsa, ut  
hasce epístulas

dícam ab eo homine me áccepisse, quem égo qui  
sit homo néscio,

850 néque novi neque nátus necne fúerit, id solidé scio.

CH. pól hic quidem fungíno generest: cápíte se  
totúm tegit.

Hílurica faciés videtur hóminis: eo ornatu ádvenit. 10  
Svc. ille qui me condúxit, ubi condúxit, abduxít  
domum;

quaé voluit, mihi díxit, docuit, ét praemonstravít  
prius,

855 quó modo quidque agerém. nunc adeo, sí quid ego  
addidero ámplius,

848. *has* Sp. 850. *gnatus necne is* Sp.

844. *tribus nummis* no doubt means 'for three drachmas': see n. on Aul. 108. —*naugatorias* is the spelling of the palimpsest: see n. on v. 396.

845. *Seleucia*: see n. on v. 112.

847. *quid negoti mali* 'what abominable business': Ritschl compares Most. 531, *quid ego hodie negoti confeci mali*.

848. *quín ego* 'why, I am now even obliged,' etc. (*quín* is the reading of the palimpsest, *qui* of the other mss.)—*nummum* is Ritschl's emendation, which is also required by the metre; the mss. have *nummorum*: see n. on v. 152.

850. *solidé* 'thoroughly': cf. v. 892.

851. *funginus* is δπ. λεγ. —

The sycophant wears a large travelling hat with a broad rim (*causia*), which covers his whole figure, and makes him look like a mushroom.

852. *Hilurica* is attested by the best mss., cf. *Hilurios* Men. 235, where we also have the parallel case of *Histros*. (*Histri* is also the spelling of the mss. in Eutropius III 7 = p. 20, 9 Hartel.) Ritschl justly observes that Plautus uses this word with the first syllable short.—*facies*: see n. on 768.

853. *ubi conduxit* is said with a certain comical emphasis instead of *posthac*.

854. *quae voluit* 'his intention'.—For *praemonstro* see above v. 342.

855. For *quó modó* see v.

eo conductor melius de me nogas conciliaverit.

ut ille me exornavit, ita sum ornatus: argentum  
hoc facit: 15

ipse ornamenta a chorago haec sumpsit suo periculo.  
nunc ego si potero ornamentis hominem circum-  
ducere,

860 dábo operam, ut me esse ipsum plane sycophan-  
tam sentiat.

CH. quam magis specto, minus placet mihi homi-  
nis facies. mira sunt,

861. *mi haec* Sp. with the mss., but see R., who justifies Guyet's reading (which is in our text) by comparing v. 852, 903, 905, 952.

602.—The sycophant considers the whole affair as a good joke in which he may exaggerate as much as possible.

856. For *nogas* see n. on v. 396.—The sense is 'my employer will then be the gainer, in as far as I give him even more humbug than he originally stipulated for'. *de me* means 'concerning me', τοῦ μὲν μένος; *conciliare* is 'to procure, buy'.

857. *argentum hoc facit* 'money effects such a thing as this'. The sycophant makes the shallow and trite observation that for money you may have anything—even such a peculiar costume as he is dressed in. (Brix takes *hoc* for the nom. and comp. Persa iv 4, 100 *divitias tu ex istac facies*—clearly against the sense of the passage, unless I am greatly mistaken.)

858. *choragus* (χορηγός) in Plautus means merely a 'garde-robier', i. e. lender of costumes for theatrical or other purposes. Of him the aediles hired the costumes required for the per-

formance of their plays: cf. Persa 169 Sa. *ρόθεν ὀρναμεντα!* Tox. *abs chorago sumito. Dare debet: praebenda aediles locavērunt.* In the Curculio iv 1 a *choragus* appears even on the stage and expresses his fears as to the safety of his *ornamenta* which he has given for the dressing up of a *nugator lepidus*: *ornamenta quae locavi metuo ut possim recipere.* The *comicum choragium* (χορηγείον: see on v. 112) is mentioned Capt. prol. 68.—*suo periculo* 'at his risk'.

859. *circumducere* 'to cheat' is a frequent expression in Plautus: below 959; Bacch. 311, 1183; Pseud. 529; Truc. iv 4, 21; Asin. i 1, 83.

860. *ipsum* 'by myself', without requiring his instruction (854). He means that Callicles shall find out to his cost that the sycophant is too clever for him.

861. Ritschl has justly kept the reading of the mss. *quam magis specto, minus placet*; cf. Bacch. 1076 sq., *quam magis in*

ni illic homost aut dōrmitator aút sector zonárius. 20  
lóca contemplat, cīrcum spectat sēse atque aedis  
nōscitat:

crédo edepol, quo móx furatum véniat, speculatúr  
loca.

865 mágis lubidost ópserve quíd agat: ei rei operam  
dabo.

Svc. hás regiones démonstravit míhi ille conduc-  
tór meus:

ápud illas aedis sistendae míhi sunt sucophántiae. 25  
fóres pultabo. CH. ad nóstras aedis híc quidem  
habet rectám viam:

hércle opinor mi ádvenienti hac nóctu agitandumst  
vígílias.

*pectore meo foveo . . . Magis curaest magisque adformido*: another construction is found ib. 1091, *magis quam id reputo, tam magis uror*, and Poen. i 2, 135 *quam magis aspetto, tam magis est nimbata*, and another variation Asin. i 3, 6 *quam magis in altum capessis, tam aestus te in portum refert*. See also Men. 95, *quam magis extendas, tanto adstringunt artius*.—*mira sunt ni* 'it is very queer if he is not', i. e. he is most certainly: see Amph. i 1, 126, 275; Poen. iv 2, 19; Bacch. iii 2, 45; and cf. *mirum est ni* Capt. iv 2, 43; *mirum ni* Amph. i 1, 163; Ter. Andr. iii 4, 19; Eun. ii 3, 53; ii. 1, 24; iv 4, 44; v 8, 53; Haut. iv 1, 50. (Ribbeck, Lat. Part. p. 16.)

862. *dormitator* is ἄν. λεγ., but has no doubt the same meaning as *nugator*: see n. on v. 981.—*sector zonarius* (though Plautus himself wrote *sonarius*, see Fleck. ep. crit. p. 12) 'a cut-purse', βαλαντιοτόμος, cf. the

German *beutelstecher*. The ancients were accustomed to carry their money in their belts, *ἱσῶναι*.

863. For *circum spectat sese* see n. on v. 146.—*noscitare* 'to try to know': Epid. iv 1, 10; Cist. iv 2, 14.

864. *mox* 'after a short time': it is, however, possible that the genuine reading is *nox*, which is used by Plautus as an adverb=*noctu* Asin. iii 8, 7.—*speculatur loca* 'explores the locality': cf. Rud. i 2, 23 *an quo furatum venias vestigas loca*!

865. *magis lubidost* 'I feel even more inclined'. For the infinitive see n. on v. 626.

867. *sycophantiae*=*artes nugatoriae*, v. 844.

868. For *fóre(s)* see Introd. to Aul. p. xxxviii.—Cf. Pseud. 1137, *hic quidem ad me recta habet rectam viam*; the same expression is found Mil. gl. 491.

869. *hac noctu* occurs also Amph. 272, 731; Mil. gl. 381;

870 Svc. áperite hoc, aperíte. heus, ecquis his fóribus tutelám gerit?

Ch. quíd, adulescens, quaéris? quid vis? quíd istas pultas? Svc. heús, senex, 29

Lésbonicum hinc ádulescentem quaéro in his regiónibus, 31

úbi habitat, et item álterum ad istanc cápitis albitúdinem,

Cálliclem quem aibát vocari, qui hás mihi dedit epístulas.

875 Ch. meúm gnatum hic quidem Lésbonicum quærit et amicúm meum,

quóí ego liberósque bonaque cónmendavi, Cálliclem. 35

Svc. fác me, si scis, cértiorem hisce hómines ubi habitént, pater.

Ch. quíd eos quaeris? aút quis es? aut únde es? aut unde ádvenis? 37

870. *ecqui* Guyet whom Sp. follows, perhaps rightly. After v. 871 Sp. maintains v. 879 in this place, which it also occupies in the mss. 872. *hic* Sp. 875. *Calliclen aibat* Sp.; I follow G. Hermann and Ritschl.

Enn. ann. 153. — *agitandumst vigilias* is a constr. frequent with the archaic and very late writers, but rather scarce in Cicero and Caesar, who would prefer *agitandae sunt vigiliae*. See Key L. G. § 1288 (note). Public School Grammar, § 145, 1.

870. *hoc* 'this place', a vague expression instead of *has fores*. Cf. below, v. 1174.

872. *hinc*: cf. v. 326, 359.

873. *ad* denotes comparison, 'like that white head of yours': see n. on Ter. Eun. 361; cf. below 921; Merc. II 3, 91 *ut emere* (ancillam) *ad istam faciem*.

876. For *quoi* ego see n. on v. 358 and 558.

877. *hisce* is expressly attested in Ter. Eun. 268 as an old form of the nom. plur. by Priscian XII p. 593 K. *hisce* is given by our mss. Mil. gl. 374 (where we have even *hisce oculis* as nom.) and 486; Pseud. 539; Persa 856; Rud. 294; Amph. 974; Curc. 508; Capt. prol. 35 (*his* probably Merc. 869); in the same way we have the nom. *illisce* Most. 510, 935. See, moreover, Wordsworth, Spec. of Early Latin, p. 56.

SVC. cénsum quom sum, iúratori récte rationém dedi.

30

CH. \* \* \* \*

880 SVC. múlta simul rogás: nescio quid éxpédiam potíssimum.

si únum quidquid síngillatim et plácide percontábere,

39

ét meum nomen ét mea facta et ítinera ego faxó scias.

40

CH. fáciám ita ut vis. ágedum, nomen prímum memora tuóm mihi.

SVC. mágnum facinus íncipissis pétere. CH. quid ita? SVC. quía, pater,

885 si ánte lucem ire *hércle* occipias á meo primo nomine,

883. *memora mihi primum tuom* Sp., the mss. giving *tuum primum memora*, which may be transposed in various manners. I follow Ritschl. 885. *hercle* is not in the mss., though *B* has in its place a blank for a word of six letters so as to render Ritschl's addition of *hercle* very probable.

879. The sycophant returns a haughty answer to Charmides' questions. The *iuratores* were the assistants of the censor, who would naturally put questions of this kind for the purpose of making up their lists. —*recte* 'according to truth'.

881. *unum quidquid* stands apparently for *unum quidque*, and, as Brix observes, exactly the same phrase occurs Ter. Ad. 590; but these are not the only passages in which *quidquid* appears otherwise than as a relative: comp. Madvig on Cic. de fin. v 9, 24.—*singillatim* is the only genuine form, not *singulatim*.

882. *ego faxo scias* 'I'll inform you' of my name, etc. We should suppose that the sycophant

pronounces this line in such a stately and solemn manner as to render Charmides quite eager to hear his tale.

884. *magnum facinus* 'something very difficult'.—*incipisere* occurs also Capt. ii 1, 19; iv 2, 22.

885. *hercle* is put in the conditional clause by way of prolepsis instead of in the apodosis: see the parallel instance in v. 457.—The sycophant insinuates that he has already appeared under so many different names and in so many characters, as to possess a large number of 'aliases'.—*primum nomen*, 'the beginning of the name', comp. *summus mons* and similar expressions.



cóncubium sit nóctis, priusquam ad póstrum pervéneris.

CH. ópus factost viático ad tuom nómen, ut tu praédicas.

SVC. ést minusculum álterum, quasi vésculum vinárium.

CH. quíd est tibi nomén, adulescens? SVC. 'Páx' id est nomén mihi:

890 hóc cotidiánumst. CH. edepol nómen nugatórium: quási dicas, si quíd crediderim tíbi, 'pax' periísse flico.

híc homo solide súcophantast. quíd ais tu, adulescens? SVC. quid est?

887. Neither the construction *opus factost viatico* nor the expression *facere viaticum* appears to be in conformity with Plautine usage, and *facto* is in all probability corrupt. Perhaps an adjective like *magno* was the original reading. Sp. reads *opus captost viatico*. 888. The reading is very uncertain. *vesculus* would be a *δρ. λεγ.*, if the reading were certain [*iuxillum B, uixillum CD*]; it would, of course, be the diminutive of *vescus* 'thin, meagre, spare'. (See the discussion on this word by Ribbeck, Lat. Part. p. 10.) *vinarium* is used as subst. Poen. iv 2, 16. The reading of FZ is *vasculum*, the dim. of *vas*, in which case *vinarium* would be adj. Sp. reads *quasi lixivi vinarium*. 889. Our text represents the reading of the mss., in which *est* is used short, as it is in a great number of passages in Plautus, and *tibi* appears with its second syllable long. There is no reason for reading *quid istuc est nomen* (without *tibi*), as Ritschl does in opposition to the mss. Sp. reads *quid tibi nomen est*.

886. *concupium noctis* 'dead of the night' is explained by Varro l. l. vii 78 *a concubitu dormiendi causa*.

887. *ut tu praedicas* 'to conclude from your words'.

889. *Pax* does not mean 'Peace' (as I see that the 'Old Westminster' translates it), but is a jocular substitution of the interjection *pax* for a personal name. Cf. especially Ter. Haut. 717, *unus est dies, dum argentum eripio*: *pax*; *nil amplius* (quite

different from 291). The interjection is originally Greek, and is explained by Hesychius (s.v. *παξ*) by *τέλος ἔχει*: cf. Pl. Mil. gl. 808.

890. *cotidianum* 'my everyday name'.

891. *crediderim* 'had entrusted to you'.

892. *solide* 'out and out': see v. 850.—By saying *quid ais* he solicits the sycophant's attention: 'I say'; 'dis done'.

CH. éloquere, isti tibi quid homines debent quos tu quaeritas? *y*

SVC. pater istius *y* adolescentis dedit has duas mi epistulas,

895 Lésbonici: is mi est amicus. CH. téneo hunc manifestarium, 50

mé sibi epistulas dedisse dicit. ludam hominem probe.

SVC. ita ut occepi, si animum advortas, dicam. CH. dabo operam tibi.

SVC. hanc me iussit Lésbonico dare suo gnato epistulam,

et item hanc alteram suo amico Cállicli iussit dare.

900 CH. míhi quoque edepol, quom híc naugatur, contra naugarí lubet. 55

ubi ipse erat? SVC. bene rem gerebat. CH. érgo ubi? SVC. in Seleúcia.

R

896. After this line Ritschl assumes a gap in which Charmides seems to have put a question to the sycophant in much the same way as below, v. 939: but this is by no means necessary, as the expression *si animum advortas* may well be used by the sycophant in reference to Charmides' want of personal attention in talking to himself (or the audience) instead of listening to him. (Sp. appears to be of the same opinion, as he does not mark a gap in this place.) 898. *suo dare* Sp. after Lindemann; the mss. read *suo gnato dare*. 900. In this line the mss. read *nuguratur* and *nugari*. 901. After this line Ritschl conjectures the loss of at least two lines in which Charmides should observe 'well, it certainly is very queer that he should know that I have been in Seleucia, the very place whence I arrive. But to find out

893. *isti* is explained by the relative sentence. — *quid tibi debent isti h.* 'what business have you with those people'; similar expressions are found Mil. gl. 421, *quid tibi istic hisce in aedibus debetur, quid negotist?* Ps. 1139, *heus, quid istic debetur tibi?* cf. also Truc. II 2, 6 and Rud. 117.

895. For *manifestarius* see n. on Aul. 466.

897. *ita ut occepi* is a frequent expression (see above v. 162), to denote reversion to the subject in hand after an interruption. Brix quotes Stich. IV 2, 1; Persa IV 3, 49; Curc. I 1, 43; Poen. II 24.

901. *bene rem gerebat, ev* *επαρτε*, 'he was getting on swimmingly'. For *ubi ipse* and 902 *ad ipson* see Introd. Aul. p. XLVI.

CH. \* \* \* \*  
 áb ipson' istas áccepisti? SVC. e mánibus dedit  
 mi ipse ín manus.

CH. quá faciest homó? SVC. sesquipede quídamst  
 quam tu lóngior.

CH. haéret haec res, síquidem ego apsens súm quam  
 praesens lóngior.

905 nóvistin hominém? SVC. ridicule rógitas, quocum  
 uná cibum

cápere soleo. CH. quíd eist nomen? SVC. quód<sup>60</sup>  
 edepol hominí probo.

CH. lúbet audire. SVC. illi édepol—illi—ílli—vae  
 miseró mihi.

CH. quíd est negoti? SVC. dévoravi nómen inpru-  
 déns modo.

CH. nón placet, qui amícos inter déntes conclusós  
 habet.

the truth of this matter, I'll just question him a little more.' (Sp. does not mark a gap.) 902. Ritschl omits *mi*, saying '*multo concinnius e manibus in manus sine mihi quam addito pronomine dicitur*': but I should think that *ipse* almost requires *mi* (= *ipsi*) to render the expression quite parallel. 903. *quiddamst* Sp. according to the mss. I follow R. in adopting Bothe's correction. 904. This line is om. in all mss. except B. 905. *quicum* Sp. (after Fleck.) against the mss. (It is true that Pl. generally uses *quicum*.) 906. *est nomen ei* (or nearly so) B, *est ei nomen* the other mss. and Sp.; I follow Bothe and R. 907. Sp. gives *illi* three times, but the mss. have it only twice. Acidalius, however, had already added another *illi*.

902. *dedit* drops its final *t* and thus forms a pyrrhic in spite of the consonant which follows: cf. the parallel instance of *pige(t)* v. 661.

903. *facie* 'appearance'. Cf. 766, 852.—*quidamst* 'a person' taller than you, etc.

904. *haeret haec res* 'there's a hitch': the same expression is found Amph. II 2, 182; Pseud. 985: cf. ib. 423 *occisast*

*haec res, haeret hoc negotium*.

906. The sycophant has forgotten the name and attempts to get out of the difficulty by giving an evasive answer.

907. *lubet audire* 'I should like to hear it': so again v. 932.

908. *devoravi* 'I've swallowed it down'.

909. *inter dentes*, ἐν ἔγκει δὲ δὲ τῶν.

910 Svc. áťque etiam modo vórsabatur mi ín labris primóribus.

CH. témp<sup>es</sup>peri huic hodie ánteveni. Svc. téneor manifestó miser.

CH. iám reconmentátu's nomen? Svc. deúm me hercle áťque hominúm pudet.

CH. víde modo hominem ut nóveris. Svc. tam quám me. fieri istúc solet:

quód in manu teneás áťque oculis vídeas, id desid<sup>es</sup>deres.

915 lítteris reconminiscar: C ést principium nómini. 70

CH. Cállias? Svc. non ést. CH. Callippus? Svc. nón est. CH. Callidémides?

Svc. nón est. CH. Callínícus? Svc. non est.

CH. Cállimarchus? Svc. níl agis:

912. *deum hercle me* Sp. with the mss. I follow R. 915. Sp. reads *Cá 'st*.

910. *in labris primoribus* 'on the tip of my tongue'.

911. Each speaker says his part of the line apart. Charmides is afraid that the sycophant might not only be a mere humbug, but a downright cheat and impostor, and congratulates himself on having prevented the execution of his designs. Plautus connects *antevenire* with the dat. in its original sense (which we have here) as well as in the metaphorical sense of *praestare*, Cas. II 3, 1 *omnibus rebus credo ego amorem—antevenire*. See Dräger I p. 351.

913. Charmides insinuates that perhaps the sycophant's acquaintance with Charmides (whose name he cannot even remember) may not be very intimate. To this the sycophant replies *tam (novi) quam me*: cf. Epid. III 4, 67 *sed tu novistin*

*fidicinam Acropolistidem: tam facile quam me*.

914. *quód in* (pronounce *i*) *manú* see Introd. Aul. p. xxxv. We may compare the short form of the English preposition *i* so common in the Elizabethan writers and now-a-days in the popular dialects.—Cf. Men. 865, *iam lora tenes, iam stimulum in manu*.—*id desideres* 'that one is apt to forget': the second person subj. expresses generality.

917. *Callimarchus* is the form of the Greek name Καλλιμαχος here given by our mss. and required by the metre. Ritschl adds '*huic formae fidem faciam* Opusc. phil. vol. III diss. 3.' Meanwhile this form of the name appears to us sufficiently protected by the analogous instance of *Alcesimarchus* in the Cistellaria, = Ἀλκησίμαχος.—*nil agis* 'tis all in vain'.

néque adeo edepol flócci facio, cuándo egomet meminí mihi.

CH. át enim multi Lésbonici súnť hic: nisi nomén patris

920 díces, non possum ístos mostrare hómines, quos tu quaéritas. 75

quód ad exemplumst? cóniectura sí reperire póssumus.

SVC. ád hoc exemplumst: Chár. CH. Chares? an Cháricles?—numnam Chármides?

SVC. ém istio erat. qui istúm di perdant. CH. díxi ego iamdudúm tibi:

\* \* \* \*

béne te potius dícere aequomst hómini amico quám male.

925 SVC. sátin' inter labra átque dentes látuit vir minumí preti? 80

920. *monstrare* is the spelling in *C*; Sp. adopts *monstrare* from the other mss. 922. Sp. reads: *ád* 'Chares', *ád* 'Charmenes'. CH. *num Charmides*. The reading is indeed extremely doubtful; see R.'s note. 923. *erit* Sp. with the mss. 'quod vix latinum at ne ad sensum quidem sycophantae satis aptum', R. whom I follow in adopting Acidalius' emendation. Ritschl justly assumes a gap which he fills up with the line, *non placet, qua te erga amicum video amicitia utier*. Sp. does not mark a gap in his text. 924. *té potius bene* Sp. with the mss. manifestly against the sense of the passage. I follow G. Hermann and R.

918. 'It is not even of much consequence whether you hear the name from me now, as I know it well enough, and shall no doubt remember it in due time.'

920. *monstrare*: cf. v. 342. The sycophant had asked him to do so, above 871 sq.

921. *quod ad exemplumst?* lit. 'after what pattern is it?' i. e. what is it like? For *ad* see above, v. 873.

922. *numnam* 'you don't think it is Charmides?'

923. *istic*, quem tu dicis.—*qui* (originally the old ablative) is in curses and exclamations in the early writers used in the sense of *utinam*: cf. v. 997. Men. 308, *qui di illos qui illic habitant perduint*.—*iam dudum* 'just now' (v. 909).

925. *satine latuit* is originally a contraction from *satine (or nonne satis) est quod latuit*: similar sentences are very frequent in Plautus and often convey the expression of anger, irritation or indignation, e. g.

CH. né male loquere apsénti amico. SVC. quíd ergo ille ignavissumus

mí latitabat? CH. si ádpellasses, respondisset nómini.

séd ipse ubist? SVC. pol illúm reliqui ad Rhádamantem in Cercópia.

CH. \* \* \* \*

quís homost me insipiéntior qui ipse, égomet ubi sim, quaériter?

930 séd nil discondúcit huic rei. quíd ais? quid hoc quod té rogo? 88

quós locos adiísti? SVC. nimium mírimodis mirábilis.

926. *quid ille ergo* Sp. after Reiz, against the mss. Even R. has in this place maintained the ms. reading. 928. The reading is very uncertain. The authority of the mss. is in favour of *Rhadamantem in Cecropia insula*, but this makes the line too long. Ritschl has, therefore, written *Rhadamam*, following the analogy of *Calchas* which was in Latin declined after the first as well as the third declension: see Priscian vi 53 p. 239 H. Charis. p. 66 K. Instead of this, Guyet ingeniously conjectures *Cercopia* and omits *insula* as a gloss, whereby we are enabled to keep the regular form of the accusative. The Κέρκωπες were renowned in Greek mythology and fairy-lore as crafty thieves and appeared often as such on the Attic stage: see Preller, Greek Mythology ii 160 (first ed.). [I am glad to see that Ritschl, praef. p. 68, declares 'quo saepius recolo meditando eo mihi valdius adridere fateor Guyeti rationem'. Sp. reads in *Cercopio*. Is the last *o* only a misprint instead of *a*?]—The gap after this line is filled up by Ritschl in the following manner: *hercle memorem nugatorem: modo qui fui in Seleucia, Vt ille memorabat, ni mirum nunc sum in Cecropia insula* (or *nunc sum idem in Cecropia*). Sp. does not mark a gap in this place. 929. *qui* at the beginning of the line is given by the mss. and retained by Sp. Guyet, R. and others change it into *quis*.

Most. 76, *satin abiit neque quod dixi flocci existumat?* on which see Ramsay's elaborate note, p. 112—114. See also below, on v. 1013.

926. For *quíd ergo* see Introd. to Aul. p. XLVI.—*ille ignavissumus* 'that lazy chap' he calls

him, as if it had been Charmides' fault to hide himself between the sycophant's lips and teeth.

927. *latitabat* 'tried to hide'.

930. *nil disconducit* 'it does not interfere with' is δὲ. λεγ.

931. *mirimodis* instead of *miris modis* is an excellent

CH. lúbet audire, nŕsi molestumst. SVC. quŕn discupio dícere.

ómnium primum in Póntum advecti ad Árabiam terrám sumus.

CH. eho,

án etiam Arabiást in Ponto? SVC. est: nón illa, ubi tus gígnitur,

— 933 séd ubi apsinthiúm fit atque cúnila gallinácea. 90

CH. nŕmium graphicum nŕgátorem. [séd ego sum insipiéntior,

qui, égomét unde rédeam, hunc rogitem, quae égo sciam, atque hic nésciat]:

nŕsi quia lubet éxperiri, quo évasurust dénique.

933. Sp. omits with *FZ* the preposition *ad*. 934. The ms. *B* gives here a ridiculous misspelling (as there are ever so many more in that ms.): *illa cubitus*, and though *CD* and the other mss. give *ubi*, and in spite of the unusual shortening of *illa* after a preceding long syllable, Ritschl puts an old form *cubi* (the existence of which in the time of Plautus cannot be proved, but is merely inferred from this passage) in his text. This is, however, justly rejected by C. F. W. Müller, 'Nachträge' p. 29. (Sp.'s text agrees with my own.) 936. Ritschl justly considers the words bracketed in our text as a 'dittographia' of v. 929 which has got into the text and displaced the original half of the line. Ritschl observes 'non id nunc agitur ubi sit vel fuerit Charmides, sed quos locos sycophanta adierit.' Sp. has again removed the brackets from his text.

instance of the tendency of a final *s* to disappear: comp. *multimodis* in Ter. Andr. 939, Haut. 319, Phorm. 465, and Lucretius i 683 with Munro's note; in Cornelius Nepos, Them. 10, 4, the reading fluctuates between *multis modis* and *multimodis*; but Corssen ii 655 is wrong in stating that Lucretius i 726 uses even *modis multis*: see Munro's edition.—*nimium*: see Ramsay's Mostell. p. 234.

932. *discupio dicere* 'I'm nearly bursting to tell you'. *discupio* (only here in Plautus) is one of the numerous com-

pounds with *dis* in which the exaggeration peculiar to popular speech manifests itself.—The sycophant considers this as an excellent opportunity of rehearsing his lesson.

933. *in Pontum* 'going towards Pontus'.

934. *etiam* expresses Charmides' surprise, just as *even* would in the language of the Elizabethan dramatists.

935. *cúnila* = the Greek κοῦλα, but with a different prosody.

938. *nisi quia* would be *nisi quod* in later writers, but Plautus is decidedly in favour of

séd quid ais? quo inde ísti porro? SVC. si ánimum advortas, éloquar. 97

940 ád caput amnis, quí de caelo exóritur sub solió Iovis. 98

CH. súb solio Iovís? SVC. ita dico. CH. e caélo? SVC. atque e medió quidem.

CH. eho,

án etiam in caelum éscendisti? SVC. immo hóriola advectí sumus 100

úsque aqua advorsá per amnem. CH. eho, an tu étiam vidistí Iovem?

SVC. éum alii di isse ád villam aibant sérvís depromptúm cibum. 101

945 deínde porro CH. deínde porro nólo quicquam praédices.

SVC. táceo ego hercle, si ést molestum. CH. nám pudicum néminem

939. *advortas* Camerarius 'ut v. 897' R., *advortes* the mss. Sp.

940. I have adopted the reading *qui de* proposed by Guyet instead of *quod de* of the mss. Ritschl has *quo ad e*—which I do not understand. Sp.'s text agrees with mine. 944. *éum alii di isse* G. Hermann, B. *Calliclísae* B. R. adds '*licebat alii di isse*', and Sp. has consequently *alii di isse ad v. aiebant*, avoiding only the nominative *dis*. The mss. have *aiebant*, which has been corrected by G. Hermann. 946. Sp. has a clever reading: *táceo hercle, etsi itást*. CH. *mo-*

*nisi quia*, the other expression being found in only two passages: Capt. II 3, 34; III 4, 88.—*quo evasurust denique* 'where he will end at last'.

942. *immo* contains a correction of the expression *escendere*: 'not exactly *escendimus*, but we sailed up'.—*hóriola* 'a hoy', a rare dim. of *horia*, which Plautus uses in the *Rudens*.

943. *aqua advorsa* 'up the river'.

944. Jupiter is treated by the sycophant like a great landowner who visits his estate at

the beginning of every month to distribute to his slaves their share of victuals (called *demensum*): cf. Stich. I 2, 3.

945. Charmides is tired of the absurd lies of the sycophant and resolves to expose his impudence.

946. The expression *pudicus* is used by Charmides in the sense of 'a man of honour', but as it also admits of another sense ('moral, chaste'), the sycophant does not miss the opportunity of shaping his answer in accordance with it.



*députare* opórtet, qui aps terra ád caelum per-  
vénerit. 105

Svc. *Cátamitum* haud te velle video. séd mostra  
hosce hominés mihi,

quós ego quaero, quíbus me oportet háS deferre  
épístulas.

950 CH. quíd ais? tu nunc sí forte eumpse Chármí-  
dem conspéxeris,

illum quem tibi istás dedisse cómmemoras epístulas,  
nóverisne hominém? Svc. ne tu edepol me ár-  
bitrare béluam, 110

quí quidem non novísse possim, quícum aetatem  
exégerim.

án ille tam esset stúltus. qui mi mílle nummum  
créderet

*lestu's: nam p. n.* The mss. have indeed *si es molestus*. The italics at the beginning of these three lines show that the commencement of them is mutilated in the mss. 947. *énarrare* Sp. The first word of the line is lost; it may have been *praedicare*, *deputare*, *autumare*, but the first has the greatest probability. (*Pre B*, ...ere the other mss. with a blank of four letters.) 948. Our text gives a most ingenious emendation by the Norwegian scholar, S. Bugge. *CD*, which here again turn out to be more correct copies of the common archetype of *BCD* than *B* itself, read...*mit aut te* (with a blank for three letters), and with special reference to *pudicus* this is no doubt justly filled up: *Catamitum haud* (or *haut*) 'well, you do not want to have anything to do with a Ganymede'; *Catamitus* being the Latin form of *Γανυμήδης*: cf. Men. 144 and Ritschl Opusc. II 490.—*mostra* is the reading of *B* instead of *monstra*, cf. v. 342. Sp. reads *faciam ita ut te velle video*, which is probable in itself, but seems to destroy the humour of the passage. 949. *epistulas* is in the present line the spelling of *BCD*, *epistolas* being found only in *FZ*: see n. on v. 774. Directly afterwards, 951, *epistulas BC*. 950. *quid ais? tu Loman*, Sp.; in my first ed. I followed *R*. in placing the note of interrogation after *tu*. 952. *norisne h. S. ne tu me ed. a. b. Sp.*, but see *R.*'s note. 954. *tam B, R.*; *ita* the other mss., Sp.

951. *istas*, quas in manu  
tenes.

952. *belua* is the only genuine spelling, not *bellua*: see Ph. Wagner, Orthogr. Verg. p. 418; Osann on Cic. de rep. p.

73. It is often used in the contemptible sense of 'blockhead, ninny'.

954. *mille* is again used as a noun: see n. on v. 425, and comp. directly v. 959.

- 955 *Philippum*, quod me aurum deferre iussit ad gnatum suum  
 atque ad amicum Calliclem, quoi rem aibat mandasse hic suam?  
 mihi concredere, ni me ille et ego illum novissem adprobe? 115  
 CH. enim vero ego nunc sucophantae huic sucophantari volo,  
 si hunc possum illo mille nummum Philippum circumducere,  
 960 quod sibi me dedisse dixit. quem ego qui sit homo nescio,  
 neque oculis ante hunc diem umquam vidi, eine aurum crederem?  
 quoi, si capitis res sit, nummum numquam credam plumbeum. 120  
 adgrediundus hic homo mi astu. heus, Pax, te tribus verbis volo.  
 SVC. vel trecentis. CH. habes tu id aurum, quod accepisti a Charmide?  
 965 SVC. atque etiam Philippum, numeratum illius in mensa manu,

957. *mihi—illic—nossem* Sp.

955. For *Philippum* cf. n. on v. 152.

956. *aibat mandasse*: the subject of the infinitival sentence is omitted, in conformity with the habit of the comic writers.

957. With *adprobe* (only here in Plautus) comp. the common adverb *adprime*.

958. *enim* drops its final *m*.

959. *si* 'to try if'.—*illo mille*, ἐκεῖθεν τὴν χιλιάδα, 954.

960 sq. In prose it would be *eine homini quem* etc.

962. *si capitis res sit* 'if it were an affair that involved my life'.

963. For the expression *te volo* see n. on v. 516: with *tribus* comp. especially Mil. gl. 1020, *brevi an longinquo sermone*? M. *tribus verbis*.

964. *vel* 'if you like, even for three hundred'.—For the prosody of *quod accepisti* see Introd. to Aul. p. XLIV.

965. *numeratum* belongs to *Philippum*. Cf. below v. 1082.

mille nummum. CH. nēppe ab ipso id āccepisti Chármide?

SVC. mírum quin ab avo eíus aut proavo acciperem, qui sunt mórtui. 125

CH. ádulescens, cedodum ístuc aurum míhi. SVC. quod ego dem aurúm tibi?

CH. quód a me te accepísse fassu's. SVC. áps te accepisse? CH. íta loquor.

970 SVC. quís tu homo's? CH. qui mίlle nummum tíbī dedi, ego sum Chármides.

SVC. néque edepol tu is és neque hodie is úmquam eris, auro huíc quidem.

ábi sis, nugatór: nugari nógatori póstulas. 130

CH. Chármides ego súm. SVC. nequiquam hercle és: nam nil aurí fero.

nímis argute me óbrepstísti in eápse occasiúncula.

*Supra*  
966. *ab eopse* Sp. against the mss. 968. The mss. read *ego aurum dem* 'quod qui tueri volet, *mi* pro *mihi* scribat necesse est, accentu in ipso fine sententiae vix probabili,' R., and this proposal is accepted by Sp. 969. *quód a me* is the reading of the mss., nor is the shortening of the preposition against the rule, as a short accented syllable precedes it. I have not, therefore, ventured to transpose *quod te a me*, as Ritschl does. Sp.'s text agrees with mine. 974. *argutu's* Sp. against the mss.

967. For *mirum quin* see n. on v. 495.—*eius* is monosyllabic.

968. For *dum* with imperatives see n. on v. 98.

971. For *eris* see Introd. to Aul. p. xix.

972. *abi* expresses indignation, *ἀράγε*, *ἔππε*.—*nugari nugatori* has the same sense as *sucophantae sucophantari* v. 958. The sycophant, considering Charmides a cheat like himself, does not hesitate in openly confessing his trade.—*postulas ἀξίως*: cf. on v. 237.

973. The words *nequiquam*

*hercle es* are said with a sneer so as to insinuate 'it is quite in vain that you *say* you are Charmides'.

974. *argute*, 'cleverly', should not be used to support v. 200; the sycophant expresses rather a certain approbation of the cleverness of Charmides, as a swindler would naturally admire an adroit act of swindling done by another, even if he should be the victim himself.—*in eapse occas.*, just in the very moment when you imagined you had found a lucky opportunity.

975 *póstquam* ego me aurum férre dixi, *póst* tu factu's Chármides:

*príus* non tu is eras, quam aúri feci méntionem.  
níl agis,

*proín tute* itidem ut chármidatu's, rúrsum *te* de-  
chármida. 135

CH. quís ego sum igitur, síquidem is non sum,  
quí sum? SVC. quid id ad me áttinet?

dum ille ne sis, quem égo esse nolo, sís mea causa  
quí lubet.

980 (*príus* non is eras quí eras, nunc is fáctu's qui  
tum nón eras.)

CH. áge, siquid agis. SVC. quíd ego agam? CH.  
aurum rédde. SVC. dormitás, senex.

CH. fássu's Charmidém dedisse aurúm tibi. SVC.  
scriptúm quidem. 140

976. *príus tu non es* Sp. from his own conjecture. 980.  
'Confictum hunc versum esse ad exemplum versus 976 pridem  
mihi persuaseram, cum idem vidi Ladewigium sentire.' RITSCHL.  
But is it not possible that the sycophant should indignantly repeat  
his former assertion and refuse to accept the genuineness of  
Charmides' person?

975. *postquam* and *post* cor-  
respond in the same way as  
above v. 417; cf. also v. 998.

977. *decharmida* is ἀπ. λεγ.  
The mss. read *recharmida*, but  
this is justly rejected by Ritschl  
as it could only mean 'rursus  
indue Charmidis personam'—  
the very contrary of what is  
required by the sense of the  
passage. Key, On Ritschl's  
Plautus p. 174 sq. and 197,  
vainly endeavours to defend  
*recharmida* in the sense of  
'putting aside the character of  
Charmides' by giving a pretty  
large number of compounds  
with *re* and a *verb*; when com-  
pounded with a *noun*, *re* always  
means 'again': cf. *repuerascere*.

981. *age, siquid agis* 'if you  
really mean to do anything, do  
it now': cf. Aul. 628, Mil. gl.  
215, where Lorenz compares  
Stich. 734, *bibe si bibis*; Cas.  
rv 1, 7 *quin datis, si quid datis*?  
Poen. III 1, 8 *quin si ituri hodie  
estis, ite*; Cas. rv 4 sq. *date  
ergo, daturae si umquam estis  
hodie*.—*dormitas* = *somnias*, 'you  
dream': but as this comes close  
to the notion of *nugari*, we have  
only one step to the meaning of  
*dormitator* 'cheat', v. 862, 984.

982. *scriptum quidem*: we  
might say 'paper-money'; at  
all events we need not supply  
*est*, which could not be thus  
omitted against the habit of the  
comic writers.

CH. *próperas* an non *próperas* ire actútum ab his  
regiónibus,  
dórmitor, priúsqvam ego hic te iúbeo mulcari  
male?

985 SVC. quam óbrem? CH. quia illum quem émen-  
titu's, is ego sum ípsus Chármides,  
quém tibi epistulás dedisse aiébas. SVC. eho,  
quaeso án tu is es?

CH. is enim vero sum. SVC. ain tu tandem? is  
ípsusne's? CH. aio. SVC. ípsus es? 145

CH. ípsus, inquam, Chármides sum. SVC. ergo  
ípsusne's? CH. ipsíssumus.

ábin hinc ab oculis? SVC. enim vero séro quo-  
niam *huc* ádvenis,

990 vápulabis méo arbitrato ét novorum aedílium.

983. *properasne* Becker in Studemund's Studien i p. 160.

985. *ementitus és, ego sum* Sp. with the mss. '*durioribus nu-  
meris*' R. 987. Sp. twice *ipsum*, and the same form he has in  
the next line. 989. Sp. avoids the necessity of adding *huc* by  
reading *serior* instead of *sero*. 990. Sp. against the mss. *méo  
arbitratu vápulabis*.

983. For the infin. after *pro-  
perare* see n. on v. 1015.

985. The sycophant begins  
to comprehend that he has  
after all the real Charmides  
before him.—*illum* is put into  
the relative clause by way of  
attraction.

988. *ipsissumus* is a comic  
superlative which the gramma-  
rian Pompeius (p. 153, 16 K.)  
attributes also to Afranius. It  
is no doubt an imitation of  
*αὐρότατος* in Aristophanes Plut.  
83: cf. also *μωρότατος* Theocr.  
xv 135.

989. The sycophant main-  
tains his farcical humour to the  
very last. He takes Charmides'  
late appearance as a mistake in  
the stage-business for which he

ought to be flogged; see n. on  
v. 706.

990. The hiatus is legitimate  
in the caesura of the line: see  
Introd. to Aul. p. ix.—*meo  
arbitratu* is very arrogant, as if  
the sycophant were the '*domi-  
nus gregis*' so as to have it in  
his power to award punishments  
to the other actors.—*novi aediles*  
'non possunt alii intellegi nisi  
qui recens munus capessiverint'  
Ritschl Par. p. 348, who proves  
on the ground of this expression  
that the Trinummus was first  
performed on the *ludi Megalen-  
ses* which were celebrated in  
April, i.e. after the new aediles  
had come in in March. The  
'Megalensia' were not originally  
attended with scenic perform-

CH. át etiam maledícis? SVC. immo sálvos quando  
equidem ádvenis,

dí me perdant sí te flocci fácio an periissés prius. 150  
égo ob hanc operam argéntum accepi: té macto <sup>derobé</sup>  
infortúnio.

céterum qui síis, qui non síis, flóccum non intérdúim.

995 íbo, ad illum renúntiabo, quí mihi tris nummós dedit,  
út sciat se pérdidisse. ego ábeo. male vive ét vale:  
quí te di omnes ádvenientem péregre perdant,  
Chármides. A

155

CH. postquam ílle hinc abiit, póst loquendi líbere  
vidétur tempus vénisse atque occásio.

000 iam dúdum meum ille péctus pungit áculeus,  
quid illí negoti fúerit ante aedís meas.  
nam epístulæ illæ míhi concenturiánt metum 160  
in córde et illud mílle nummum, quám rem agat.

997. *di te* Sp. The mss. are rather uncertain in this place; see R.'s note. 1002. *epistula illa mihi concenturiat* Sp. 1003. Ritschl writes *agant*; but *agat* may be understood of the *sycophant*: the construction being *epistulae illae et illud mille nummum mihi metum concenturiant quam rem agat* (sc. ille). Sp. has likewise kept *agat*.

ances: and as this took place for the first time in 559, it follows that the Trinummus cannot have been performed anterior to that date.

991 sq. The sycophant begins as if he were going to congratulate Charmides on his safe return, but suddenly changes to an expression of utter indifference to Charmides' well-being which is again in a somewhat funny form—'the deuce take me if I care a straw if the deuce had taken you before!'—*an periisses* is in conformity with the habit of Plautus to use *an* even in a simple indirect question: see e. g. *Cúrc.* 396; *Merc.*

145; *Poen.* III 1, 54; *Most.* 58.

994. *interduim* is a peculiar Plautine expression: cf. *Rud.* II 7, 22 *ciccum non interduim*. *Capt.* III 5, 36 *nil interduo*, and for the meaning of *inter* cf. *interest*.

995. Fleckeisen justly places the comma after *ibo*, though former editions have it after *illum*: comp. *Stich.* 599 (*iube*) *ad illam renuntiare*.

997. For *qui* see n. on v. 923.

1002. *concenturiare* is a verb formed by Plautus and used again Pseud. 572, *concenturio in corde sucphantias*. It means 'to collect up to the number of a *centuria*'.

- numquam édepol temere tinnit tintinnábulum :  
 1005 nisi qui illud tractat aut movet, mutúmst, tacet.  
 sed quis hic est, qui huc in pláteam cursuram incipit?  
 lubet ópservare quíd agat : huc concéssero. 163

## STASIMVS. CHARMIDES.

- St. Stásime, fac te própere celerem, récipe te ad  
 dominúm domum, IV 3  
 né subito metus éxoriatur scápolis stultitiá tua.  
 1010 ádde gradum, adproperá : iam dudum fáctumst,  
 quom abiistí domo.  
 cáve sis tibi, ne búbuli in te cóttabi crebrí crepent,

1005. Ritschl brackets this line 'ut male confictum prioris interpretamentum'. If it were so, it would at all events not be 'male confictum', only observe the alliteration in *tractat* and *tacet*, and in *movet* and *mutumst*; also the asyndeton at the end of the line, which is quite in conformity with Plautine style. Sp. has again omitted R.'s brackets. 1009. *metus* is the reading of the mss. justly maintained by Sp.; *malum* is Koch's conj. adopted by R. and inadvertently admitted into my first edition. At the end of the line, *tua* is omitted in the mss., added by Camerarius.

1004. *tintinnabulum* seems always to be spelt with *nn* in the second syllable, but the verb is both *tintinnare* and *tin-tinnare*.

1005. *nisi qui* stands for *nisi quis* 257.

1006. *cursuram incipere* seems to occur only here.

1007. *concessero* instead of *concedam*, in accordance with the habit of early Latin.

Sc. III. *Stasimus* has been with his boon companions and returns home in time to inform his master Charmides of the state of his affairs, at least according to the slave's idea of

them.

1008. *propere celerem* is a tautology which serves to enforce the meaning, 'make very very great haste'. Observe also the alliteration '*dominum domum*'. By *dominus* he means of course Lesbonicus.

1010. *addere gradum* 'to move more quickly' is a phrase used also by Livy x 20, xxvi 9 and Pliny Ep. vi 20. (Gronov. Lect. Pl. p. 348.)—*quom*, 'since': cf. Ter. Haut. 54, *inde adeo quom agrum in proximo hic mercatus es* (where I ought not to have changed the reading).

1011. *bubuli cottabi* is a

si áberis ab eri quaestióne. né destiteris cúrrere. 5  
 écce hominem te, Stásime, nili : sátin' in thermipólio  
 cóndalium es oblítus, postquam thérmpotasti gút-  
 turem ?

015 récipe te et recúrre petere ré recenti. CH. huic,  
 quísquis est,

1015. *re om.* in the mss., added by Camerarius.

funny expression denoting the sound of the lash made of ox-hide clashing down on Stasimus' back; see n. on *bubula censio* Aul. 593, where I might also have quoted Most. 882, *male castigabit eos bubulis exuviis*. See also Ramsay's interesting Excursus 'on punishments inflicted upon slaves', pp. 251—263 of his ed. of the *Mostellaria*. *cottabus kórraßos* is an expression used in reference to the tavern from which Stasimus is just coming and where he has, no doubt, practised the 'cottabus'.—Here, again, we have a threefold alliteration of great effect.

1012. *abesse ab eri quaestióne* means 'to be found wanting (absent) when the master inquires': cf. Cist. II 3, 49 *ne in quaestióne mihi sit, siquid eum velim*. Pseud. 663, *vide sis ne in quaestióne sis, quando accersam, mihi*.—*desistere* takes the infin. like *desinere*; cf. Bacch. 1171; Rud. 682; Men. 245. (E. Walder, *Infin. bei Pl.* p. 20.) Comp. the analogous use of the infin. after *abstinere* Mil. gl. 186; Curo. 177 (ib. p. 22).

1013. For *satin* see n. on v. 925.—*thermipólio* is the regular Plautine form of the Greek *θερμοπώλιον* (Ritschl *Opusc.* II

488), i.e. a low tavern where a mixture of wine and hot water was sold to the lower classes, especially to slaves.

1014. *thermopótare* was, as it seems, a mere slang word, as it is neither Greek nor Latin (in the latter it is *pótare*, and *θερμοπότην* might be a Greek word, but does not occur, though there is *θερμοπότης*); this hybrid word is, moreover, used as a transitive verb 'to wash one's throat with something hot'. *guttur* is always masc. in Plautus: cf. n. on Aul. 302.

1015. *petere* instead of *petitum*, but the comic writers often use the infinitive in this manner, which by the way corresponds to the original sense of the infinitive. It has been proved that the infin. in Latin is in origin a dative expressing direction towards something, and thus an aim or purpose. Plautus has the infin. after *ire* Most. 66; Bacch. 354; *abire* Bacch. 900; *venire* Bacch. 631; Pseud. 1054; Rud. 94; *currere* Asin. 910; *circum cursare* Rud. 223 sq., after *properare* in numerous instances (see above v. 983 and below v. 1044); and after *mittere* Pseud. 642; Cure. 206 sq. See E. Walder, *Der Infinitiv bei Plautus* (Berlin, 1874), p. 15 sq.—*re recenti*:



gúrgulioſt exércitor: iſ hómīnem curſurám docet.

ſt. quíd, homo nili, nón pudet te? tríbuſne te  
potériis

mémoriam eſſe oblítum? an veró, quia cum frugi  
hómīnibuſ

íbi bibiſti, qui áb alieno fáciſe cohiberént manuſ,

1020 ínter eoſne homínéſ condalium té redipíſci póſtulaſ?

1016. *hunc hominem* the mss. maintained by Sp. 1018. *memoriam* O. Seyffert, Stud. Plaut. p. 26; *memoriae* the mss. and editions. The hiatus after *oblitum* seems admissible on account of the punctuation; in order to avoid it, Ritschl inserted *tu* after *quia* in his first edition, and now reads *homonibus* (for which form see Introd. to Aul. p. lxi and Bergk's arguments Philol. xvii p. 54 sqq., and in the Jahrb. 1861, p. 633). Bergk (Beitr. zur lat. Gramm. i 98) proposes *frugis*, a form attested by Marius Victorinus, but completely foreign to Plautus. It would also be possible to add *tam* after *cum*; but these many possibilities merely annul the probability of these conjectures and seem to plead in favour of the hiatus. (To add an opinion of my own: I now think it extremely probable that we should read on *an véro* without hiatus; the missing syllable might then be gained by adding *ita* after *quia*, i. e. repeating *ia* with the addition of a *t*. But I have left the note of my first edition unaltered, to stand as a protest against those dogmatic changes which abound in Plautine criticism.) 1020 was placed here by R.; the mss. place it after 1022, and there Sp. has it. 1021. *Truthus B, truchus C, Chiruchus R, Trochus* Sp. who says 'nolim fugitivum interpretari, sed servus nequam ab ipso tormento quo castigatur nomen habet ut *mastigia* et similia. Passim etiam in tormentis ponitur τροχός'. *Creconicus*

Stasimus is afraid his ring might be refused, if he allowed some time to pass over before claiming it.

1016. *gurgulio* is the genuine reading, not *curculio*, as many old editions give it. Char-mides means that Stasimus must needs be drunk to run about in this peculiar manner. —For *exercitor* (task-master) see n. on v. 226.

1017. *poterium* (= ποτήριον) occurs only here and Stich. 694.

1018. The infinitive *te esse oblitum* should not be conceived as dependent upon *pudet*, but rather as an exclamation expressing wonder and indignation; comp. the instances collected by E. Walder, l. c. p. 53 sq.

1019. The expression *facile cohibere* is ironical, as is easily understood.

1020. For the acc. c. infin. after *postulas* see above ver. 237.

Chiruchus fuit, Cérconicus, Crínus, Cricolabus, Cól-labus,

cóllicrepidae, crúicrepidae, férriteri, mastígiae: is quórum hercle unus súrpuerit curréti cursori solum.

CH. ita me di ament, gráphicum furem. ST. quid ego quod períit, petam?

025 nísi etiam labórem ad damnum adpónam ἐπιθήκην ἰnsuper.

quín tu, quod períit, periisse dúcis? cape vorsóriam:

Sp. 'quod vocabulum ex κρέκειν et νικᾶν compositum notat ser-vum pertinacia vincentem plagas'. *Crinnus* 'ad aliud tormenti genus refero, quoniam Hesychius κρίνη explicat κνίδη, et κνιδούντες idem valere testatur atque κνίδη μαστιγοῦντες' Sp. *Cerdobulus* 'lucrum spectat' Sp. *Collabus* 'nomen accepit ab epitonio, quo ut ad tendendas lyrarum chordas utebantur, ita etiam in ser-vorum tormentis usi esse videntur veteres' Sp. 1022. *oculistrepidae* Sp.; *oculicrepidae* the mss.; our text gives W. A. Becker's emendation, which is also adopted by R. 1023. *hercle* R., *eorum* the mss. retained by Sp., though this appears to be un-intelligible.

1021. All the names are, of course, comic fictions: *Chiruchus* from χεῖρας ἔχειν 'he who has (strong) hands'; *Cerconicus* from κέρκος ('tail') and νικᾶν; *Crinus* (or *Crinnus*) would seem to stand instead of κρήνους 'a crumb'; *Cricolabus* = κρήκων (i.e. condolium) λαμβάνων; *Collabus* is a hybrid formation from *con* (Lat.) and λαβεῖν, 'he who takes everything with him'. (But see also the explanations of Sp., as given in the critical notes.)

1022. *collicrepida* 'whose legs sound with the chains'; for the patronymic form of these words see n. on Aul. 368 (*rapacida*), and comp. σπουδαρχίδης Aristoph. Acharn. 595. (Sp. defends *oculistrepidae*, saying that the eyes were frequently aimed at in striking:

above 463, Poen. i 2, 169; Men. 1011; Rud. iii 2, 45.)—*ferriteri* = qui ferrum terunt, cf. Most. 343 *ferritribax*.—*mastigia* is a frequent appellation = *verberones*. For the whole line see also Ramsay's *Mostellaria*, p. 263.

1023. *solum* 'his shoe-sole' is found in various passages in Plautus.

1025. ἐπιθήκην is no more strange in the mouth of Stasimus than *poterium* and the hybrid *thermopotare*: comp. also above, v. 187 παῦσαι, 419 ὀχεται, and 705 πᾶλιν: and for the sense of the word Aristoph. Vesp. 1391 κάξέβαλεν ἐντευθενὶ ἄρτους δέκ' ὀβολῶν ἀπιθήκην τέτραπας.

1026. Cf. Catull. viii 2 *et quod vides perisse perditum*

récipe te ad erum. CH. nón fugitivost híc homo :  
 conmemínit domi. 20

St. útínám veteres *veterum* mores, véteres parsi-  
 móníae

pótius *in* maióre honore hic éssent quam morés mali.

1030 CH. di ínmortales, básilica hic quidem fácinora in-  
 ceptát loqui.

vétera quaerit, vétera amare hunc móre maiorúm  
 scias.

St. nám nunc homines nñli faciunt quód licet, nisi  
 quód lubet. 25

ámbitio iam móre sanctast, líberast a légibus.

scúta iacere fúgereque hostis móre habent licéntiam :

1035 pétere honorem pró flagitio móre fit. CH. morem  
 ínprobum.

1028. *veteres veterum mores* is an excellent emendation by R. quite in the style of Pl.; *veteres homines* the mss. Sp. adopts Lindemann's languid reading *veteres hominum mores*. 1032. *homines* Bergk, R.; *mores* the mss., Sp.

*ducas*.—*cape vorsoriam* 'turn round': the expression occurs also Merc. 876.

1027. *fugitivos* is the translation of *δραῦεργς*.—The genitive *domi* has occurred before, v. 841.

1028. The moral observations which follow are very comical in the mouth of a slave; they would disagree with his character and person, were he not somewhat under the maudlin influence of wine. His motive in making them is given below, v. 1054 sqq.—For *parsimoniae* see n. on v. 36.

1030. *basilica facinora* 'plans of reform that would suit a king': cf. Capt. iv 2, 31 *basilicas edictiones atque imperiosas habet*. So *basilicus victus* Persa

i 1, 33, and the adverb *basilice* occurs in a considerable number of passages.

1031. *more maiorum* is ironically used of a slave who has not even a *pater*, much less *maiores*, according to Roman law.

1032. *nunc homines* of *νῦν ἀνθρώποι*, 'the present generation': cf. Persa 385, *non tu nunc hominum mores vides*, and Ter. Andr. 175, *semper lenitas*, even Cic. Catil. ii 12, 17 *mea lenitas adhuc* = *ἡ μέχρι νῦν εὐμερέειδ μου*, cf. also de nat. deor. ii § 166.

1033. For *ambitio* see above on v. 34.

1035. *peter* h. 'to be a candidate for an appointment', *pro flagitio* 'in return for a disgraceful act', is quite usual.

St. strénuos *nunc* praeterire móre fit. CH. ne-  
quám quidem.

St. móres leges pérduxerunt iam ín potestatém  
suam,

mágis quis sunt obnóxiosae quám parentes líberis.  
eae misere etiam ad párietem sunt fixae clavis  
férreis,

1040 úbi malos morés adfigi nímio fuerat aéquius.

CH. lúbet adire atque ádpellare hunc: vérum aus-  
culto pérlubens,

ét metuo, si cónpellabo, ne áliam rem occipiát loqui.

St. néque istis quicquam lége sanctumst. léges mori  
sérviunt,

móres autem rápere properant quá sacrum qua púp-  
licum.

1036. *nunc* added by Scaliger (R.). Sp. omits *nunc* and changes *praeterire* into *praetervidere*. 1038. *magisque* is Sp. The mss. have *qui* (instead of *quis*). 1039. *ea* the mss., *eae* R. *et miserae* Sp., taking *miserae* from the vulgate. *miserae* is also defended by O. Seyffert, Stud. Pl. p. 9.

1036. *nequam quidem* should be considered as an exclamation (=more quidem, sed nequam illo) like *morem improbum* in the preceding line.

1037. In *perducere* the preposition would seem to have the same sense as in *pervertere*, corresponding to the German prefix *ver*.

1038. The last two words contain an ἀπροσδόκητον of much sarcastic effect: it ought to be *liberi parentibus*, but Stasimus insinuates that in the perverse institutions of his generation the parents no longer rule their children, but are ruled by them.

1039. *eae*, so. *leges*: 'it was customary to engrave the laws

on brass or wood tablets and set them up in the public places in order to make them known to the public, a practice represented by Stasimus as an imitation of the treatment of criminals. See Becker, Roman Antiquities i 27'. BRX.

1041. Comp. the similar words of Megadorus in an analogous scene, Aul. 516 sq.

1043—1045 are considered spurious by Ritschl, nor is this at all impossible: but it will be difficult to prove, as in moralising passages like the present a certain profuseness of expression must be admitted.

1043 is a mere repetition of v. 1037.

1044 might be a reminiscence

1045 CH. hércle istis malám rem magnam móribus dignúmst dari.

St. nón hoc puplice ánimadvorti? nam íd genus hominum hómínibus 39

únivorsis ést advorsum atque ómni populo mále facit. mále fidem servádo illis quoque ábrogant etiám fidem,

quí nil meriti: quíppe eorum ex ingénio ingenium horúm probant. 40

1050 síquoi mutuóm quid dederis, fit pro proprio pérditum. quóm repetas, inimicum amicum bénficio invenías tuo. 45

sí mage exigere occúpias, duarum rérum exoritur óptio:

1046. *nam hominum genus id omnibus* Sp., and *omnibus* is indeed in the mss. But see R.'s note. 1049. *eorum ex A*, and so R.; *ex eorum* the other mss., Sp. 1051. *benficio invenias* is the order warranted by the mss. except *A*, which reads *invenias ex beneficio tuo*, whence R. *invenias beneficio tuo*. In my first edition I followed R., now I follow Sp. 1052. Ritschl considers both this line and the following as interpolations.

of v. 286. For the infin. after *properare* (which stands however in the sense of *propere rapiunt*) see n. on v. 1015.

1045. *istis, quos tu narras. —malam rem magnam* 'some great punishment': the phrase possesses a certain humour in this line, as *mala res* denotes more especially punishment or flogging for slaves—and the moralist is a slave!

1046. *non hoc puplice animadvorti* 'is it not a shame that this should not be punished by the state?' For the infin. of indignation see n. on Ter. Andr. 870.

1047. Observe the paronomasia in 'univorsis' and 'advorsum'.

1048. *quoque etiam* is a tautology similar to *ergo igitur*: it occurs in various passages in Plautus, see Ramsay's *Mostellaria*, p. 193.

1049. *eorum, qui male fidem servant; horum, qui nil sunt meriti: probant, homines*. But Ritschl is right in complaining of the obscurity of the line. *probant* means the same as *aestumant*, comp. Pers. II 2, 30 where nearly the same words occur. (Nettleship, *Academy* III 299.)

1051. For *benficio* see n. on v. 185.

1052. Cf. Ter. Phorm. 55 sq. *ut nunc sunt mores, adeo res reddit: Siquis quid reddit, magna habendast gratia.*

vel illud quod credideris perdas, vel illum amicum amiseris.

hóc qui in mentem vénerit mi? re ipsa modo comúnitus sum.

1055 CH. méus est hic quidem Stásimus servos. ST. nam égo talentum mútuom

quóí dederam, talénto inimicum mi émi, amicum véndidi.

séd ego sum insipiéntior, qui rébus curem púplicis so pótius quam, id quod próximumst, meo térgo tutelám geram.

eó domum. CH. heus tu, asta flico. audi, heús tu. ST. non sto. CH. té volo.

1060 ST. quíd, si egomet te velle nolo? CH. aha, nímium, Stasime, saéviter.

ST. émere meliust quói ínperes. CH. pol ego émi atque argentúm dedi.

1059. *audin* Sp. against the mss.

1054. *re ipsa* 'by my own experience'. For the interrogative turn of the sentence Brix justly compares Epid. ii 2, 32 *id adeo qui maxime animum advorterim? Pleraeque eae sub vestimentis secum habebant retia*.

1055. We should suppose that either Stasimus turns round so as to be recognised by Charmides, or that the latter approaches him so closely as to ascertain his features.

1057. For *sed ego sum insipientior* cf. above, v. 936.—*curare* is construed with a dative after the analogy of *consulere rei alicui*: cf. Truc. i 2, 35; Rud. i 2, 58.

1059. *te volo* 'I want to have a word with you': see n. on v. 516.

1060. *saeviter* occurs also Pseud. 1290 and Poen. i 2, 122. Plautus is fond of forming adverbs in *iter* from adjectives of the second declension: see the instances collected by Corssen, Krit. Beitr. p. 298 sq.

1061. Stasimus (who has not yet seen Charmides' face) answers pertly 'don't order me, I'm not your slave'. A similar answer is given by Gorgo in Theocr. xv 90 *παρόμμενος ἐρίτασσε*: cf. also Persa 273, *emere oportet quem oboedire velis tibi*.—*melius est* 'it would be advisable', an ironical phrase, occurs also Men. 802; Mil. gl. 1373; Bacch. 76; Truc. i 2, 48. (E. Walder, Infin. bei Pl., p. 29.)—*emi atque argentum dedi* is the usual expression, cf. above, v. 125.

séd si non dicto aúdiens est, quíd ago? St. da  
magnúm malum. 55

CH. béne mones: ita fácere certumst. St. nísi  
quidem es obnóxius.

CH. sí bonust, obnóxius sum: sín secust, faciam  
út mones.

1065 St. quíd id ad me attinét, bonisne sérvís tu utare  
án malis?

CH. quía boni malíque in ea re párs tibist. St. par-  
tem álteram

tíbi permitto, illam álteram apud me, quód bonist,  
adpónito. 60

CH. sí eris meritus, fiet. respice húc ad me: ego  
sum Chármides.

St. hém, quis est qui méntionem homo hóminis  
fecit óptumi?

1070 CH. ípsus homo optumús. St. mare, terra, caelum,  
di, vostrám fidem,

sátin' ego oculis pláne video? estne ípsus an non ést?  
is est. 64

1064. *bonus es* and *secus es* Sp. with the mss. 1068. *resp. ad me huc* Sp. with the mss. except A, which is followed by R. and in our text. 1069. *em* Sp. against the mss. *fácit homo hominis opt.* Sp. with the mss. except A. 1070. *ípus* A, R.; *ipse* the other mss., Sp.

1062. *quid ago* 'what am I to do?': the indicative is defended by Ritschl with Bacch. 1195; Persa 666; Epid. v 2, 28, though we also find the subjunctive, v. 718 and 981.—*magnum malum*: cf. v. 1045.

1063. *nisi quidem obnoxius* 'unless indeed you are under an obligation to him': as it might often be the case that a slave had been used by his master in affairs which it might be advisable to keep close; or supposing the master to be a young man, his slave might have assisted him in love-in-

trigues which he would not wish to be generally known. Charmides repudiates the idea of being under any obligations of this kind to a slave; he would feel kindly disposed (*obnoxius*) to a slave for his steady and faithful service (*si bonust*).

1066. 'Because you have a share in what there may be of good and bad in that affair'. In his answer, Stasimus again understands *malum* of evil treatment.

1071. *satin plane* should be joined, and it should be observed that the sentence does

cérte is est, is ést profecto. o mí ere exoptatíssume, sálve. CH. salve, Stásime. ST. salvom té CH. scio et credó tibi.

séd omitte alia; hoc míhi responde: líberi quid agúnt mei,

1075 quós reliqui hic filium atque filiam? ST. vivónt, valent.

CH. némpe uterque. ST. utérque. CH. di me sálvom et servatúm volunt.

cétera intus ótiosse pércontabor quae volo. 70

eámus intro: séquere. ST. quo tu té agis? CH. quonam nísi domum?

ST. hícine nos habitáre censes? CH. úbinam ego alibi cénseam?

1080 ST. iám CH. quid iam? ST. non súnť nostrae aedis staéc. CH. quid ego ex ted aúdio?

ST. véndidit tuos gnátus aedis. CH. périi. ST. praesentáriis

árgenti mínis numeratis. CH. quóť? ST. quadraginta. CH. óccidi. 75

1079. *hicin* Sp. 1080. *istae*. CH. *quid ego ex te audio?* Sp.

not belong to those mentioned on v. 925.—*ipsus* 'master': n. on Aul. 354.

1073. *salvom te*: for the rest comp. v. 1097.

1074. *omitte* 'leave aside'.

1075. *filium atque filiam* is put into the relative sentence by way of attraction.

1077. For the spelling *otiosse* see n. on v. 37.—*percontari* is the only genuine spelling of the word (here given by the palimpsest), *percunctari* being a late and barbarous form: Corssen i 36.

1080. For the shortened form *ste* instead of *iste* see Introd.

to Aul. p. XLVI. The fem. nom. plur. *istaec* is analogous to *haec*, for which see n. on v. 3; but as the ms. *B* reads *edis ste*, it is also possible that the original reading was *aedis istae*, as the old editors have it. If we adopt *istae*, we need not change *te* of the mss. in Charmides' answer to *ted*.

1081. *praesentariis* 'ready paid'; the adj. *praesentarius* is confined to Plautine usage (comp. *manifestarius*, which has occurred before), cf. Most. 361, 913; Poen. iii 3, 92; 5, 48.



quís eas emit? St. Cállices, quói tuám rem commendáveras :

ís habitatum huc cónmigravit nósque exturbavít foras.

1085 CH. úbi nunc filiús meus habitat? St. híc in hoc postículo.

CH. mále disperii. St. crédidi aegre tíbi id, ubi audissés, fore.

CH. égo mis aerumnís herculeis súm per maria máxuma 80

véctus, capitalí periclo pér praedones plúrumos mé servavi, sálvos redii: núnC hic disperíi miser

1090 própter eosdem, quórum causa fui hác aetate exércitus. áditmit animum mi aégritudo. Stásime, tene me.

St. vísne aquam

1087. The ms. reading *ego miserum meis periculis* has been splendidly emended by G. Götz (Acta soc. phil. Lips. II 461 sq.), whose reading we give in our text. The reading of the old editors was *ego miser summis periculis*.

1086. 'I thought all along you would grieve on hearing it'.

1087. For *mis* comp. n. on v. 822, where we have the same form as dative.—*herculei labores* and *herculeae aerumnae* were proverbial expressions. It suffices to quote Pl. Persa 2, *superavit aerumnis suis aerumnas omnis Herculi*.

1090. Cf. v. 839.—Our mss. read *hac aetate*, but Nonius (p. 192, 17) quotes this line in proof of *aetas* being used as a masc. by Plautus. Key (L. Gr. p. 169) justly says that this is a mere corruption of an original *hoc aetatis*, but I would not go the length of putting Nonius' reading into the text, as Key seems inclined to do.

1091. I have written *animum* against the mss. which agree in *animam*: but conf.

Mil. gl. 1331, *animo male factumst*. Rud. II 6, 26 *perii, animo male fit, contine quaeso caput*. Truc. II 4, 14 *animo malet*; the conversational character of the phrase appears also from Lucr. III 597 *animo male factum cum perhibetur*. Charmides means to say that he is going to faint, not to lose his breath. To prevent him from fainting, Stasimus offers to sprinkle him with water, a usual way of refreshing persons: cf. Bacch. 248, *euax, aspersisti aquam*, and the same phrase Truc. II 4, 15; see especially Amph. v 1, 6 *animo malet, aquam velim*.—In his answer Stasimus substitutes *animam* for the sake of the pun which was easily admissible on account of the ending almost disappearing by elision.

tibi petam? CH. res quom animam agebat, tum  
esse offusam oportuit.

x

## CALLICLES. CHARMIDES. STASIMVS.

CA. quid hoc híc clamoris aúdio ante aedís meas? IV 4.

CH. o Cállices, o Cállices, o Cállices,

095 qualíne amico méa commendavi bona!

CA. probo ét fideli et fido et cum magná fide.

et sálve et salvom te ádvenisse gaúdeo. 5

\* \* \* \*

\* \* \* \*

\* \* \* \*

CH. credo, ómnia istaec sí ita sunt ut praédicas.  
sed quis istest tuos ornátus? CA. ego dicám tibi.

1091. *animum* the mss. and editions; see the exeg. note.

1096. After this line something must have been lost containing Callicles' vindication of his conduct and explanation of the facts seemingly against him. Ritschl, who has filled up this gap by a number of lines made by himself, very properly makes Callicles wind up in this way: *quid igitur? iamne fidum credis me et probum*, to which Charmides aptly replies by *credo*. (Sp. does not mark a gap in his text.) 1098. *si itast ut tu praedicas* Sp. after G. Hermann: and this reading is indeed very probable. I follow R.

1092. With the metaphorical use of *aqua* comp. above, v. 676.

So. iv. Callicles appears and informs Charmides of the real state of his affairs.

1093. Brix justly compares Hor. Epod. iii 5 *quid hoc veneni saevit in praecordiis?* It is originally a contraction of two sentences '*quid hoc clamoris est quod audio*'.

1095. For *ne* comp. Key L. G. § 1425 n. The expression is nearly the same as v. 1083.

1096. Callicles purposely uses several synonyms to render his assertion as forcible as possible.

1099. Callicles has been digging and is, therefore, in an undress-costume such as would not be usually worn by a grave gentleman in public. But hearing Charmides' outcry (v. 1092) and perhaps fancying he recognises his friend's voice, he hurries forth into the street without minding his dress.

- 1100 *thensaúrum effodiebam íntus dotem filiae  
tuae quae daretur. séd íntus narrabó tibi  
et hóc et alia: séquere. CH. Stasime. St. em.*  
CH. strénue 10  
*curre ín Piraeum atque únum curriculúm face.  
vidébis iam illic návem qua advecti sumus.*
- 1105 *iubéto Sagariónem quae inperáverim  
curáre ut efferántur, et tu itó simul.  
solútumst portitóri iam portórium: 15  
nil ést morae. cito ámbula: actutúm redi.  
St. illíc sum atque hic sum. CA. séquere tu hac  
me intró. CH. sequor.*
- 1110 *St. hic méo ero amicus sólus firmus réstitit:  
neque démutavit ánimum de firmá fide,  
quamquám labores múltos ob rem et líberos 20  
apséntis mei eri eum égo cepisse cénseo.  
sed hic únus, ut ego súspicor, servát fidem.*

1111—1114. I have followed Ritschl, though I strongly suspect that the last line is merely a 'dittographia' of the first and second. The words *et líberos* v. 1112 are merely a shrewd guess at the truth, the mss. giving *re labore* (*m*) and omitting *apséntis mei eri* in the next line. Sp. marks a gap of a few words after *multos* v. 1112, and brackets the next line *ob rem laborem eum ego cepisse censeo*. Who would venture to say which reading must be true?

1101. *quae daretur* is not strictly necessary, or in prose we should rather have said *quae dos filiae daretur*.

1102. *em* 'here': see Ribbeck, Lat. Part. p. 30 sq.

1103. *in Piraeum* is in accordance with the constant habit of Plautus: Most. 66; Bacch. 235. (See Lorenz's note in the Most.)—*unum curriculum face*, lit. 'make one course of it', i. e. run all the way without diminishing your speed. The expression *curriculo currere* is used by Plautus in several

passages, cf. also Stich. 337, *celeri curriculo fui Propere a portu*.

1105. *imperaverim*, sc. *efferré*.

1107. For *portitor* see n. on v. 794.

1108. *morae. cito ambula* is a reading due to an ingenious emendation by Ritschl [*moracii ambula B*], comp. Pseud. 920, *ambula ergo cito. Si. immo otiose volo*.

1109. Brix compares Persa II 2, 8 *ita volo (te) curare ut domi sis quom ego te esse illi censeam*.

## ACTVS V.

## LVSITELES.

- 115 Hic homóst omnium hominum praécipuos, V 1.  
 voluptátibus gaudisque ántepotens.  
 ita cómmoda quae cupio éveniunt,  
 [quod ago, adsequitur, subest, subsequitur]:  
 ita gaúdis gaudia súppeditant.  
 120 módo me Stasimus, Lésbonici sérvos, convenít domi:

1115. Ritschl (in his 2nd ed.) transposes *hominum omnium* after the example of Reiz and Hermann, but I think that in anapaestic metre we may perhaps tolerate *omnĭ' hōmi*—though it would be inadmissible in iambic or trochaic lines. 1118. I have bracketed this immetrical line in accordance with Hermann. Sp. keeps this line without any change. Ritschl ingeniously reads *quod agó, rubit, adsecué sequitur*, though this is not emending, but re-writing the poet. *adsecue* is, moreover, an adverb coined by Ritschl himself, though in conformity with *obsecuos* and *obsecue*: see Lachm. Lucr. p. 304. 1119. *gaudium suppeditat* Sp. according to the mss. I have adopted Bergk's emendation, in accordance with R. 1120. The mss. omit *domi*, which was first added by Ritschl.

ACT V. 1115. The joy felt by Lysiteles at the news of Charmides' return and the certainty of obtaining his daughter in marriage is happily expressed in the lively anapaestic lines with which he appears on the stage.—*hic homo* 'δδε δ ἀνήρ,' I. See n. on v. 172.

1116. For *voluptátibus* see Introd. to Aul. p. XLIX.—I have deemed it advisable to write *gaudis*, as at all events we should pronounce it so; but these

contracted forms of the dative plural are admitted by Plautus only in anapaestic metre, e. g. Bacch. 1206 *filis fecere insidias*; see Bücheler, lat. decl. p. 67.—*antepotens* is ἀπ. λεγ., it seems to mean 'potens ante alios'; comp. the more common *prae-potens*.

1117. The constr. is *quae cupio eveniunt commoda*.

1119. *suppeditant* = suppetunt: cf. Asin. 423, *non quoque labori suppeditare*.

is mihi dixit súom erum peregre huc ádvenisse  
Chármidem. 5

núnc mi is propere cóveniundust, út quae cum  
eius filio

égi, ei rei fundús pater sit pótiór. eo *ego*. séd fores  
hae sonitu suó moram mihi óbiciunt incómmodé.

---

CHARMIDES. CALLICLES. LYSITELES.

1125 CH. néque fuit neque erit neque esse quémquam  
hominem in terra árbitror, V 2.

↓ quóius fides fidélitasque amícum erga aequiperét  
tuam.

nam éxaedificavísset me, apsqúe té foret, ex hisce  
aédibus.

1123. *ego* added by R., om. in the mss. Sp. assumes that after *eo* some words are lost which terminated the line; then his next line runs *séd forís hae sonitú suo mihi moram óbiciunt incómmodé*. 1124. *mihi moram* the mss., transposed by Guyet and G. Hermann: though this order might be defended, it is still foreign to Plautus to accentuate *suó mihi moram*, if he could avoid it. 1125. The words in *terra* are in our mss. corrupted to *interdum*, whence Ritschl elicits his favourite form of the ablative *in terrad*, though this necessitates the assumption of a short quantity of *esse* in spite of the first syllable being *in arsi*, a fact impossible in Plautus, as has been proved by C. F. W. Müller, Pros. p. 229. *interdum* I consider one of those stupid blunders of our scribes, of which Müller gives an amusing and instructive collection, 'Nachtr.' p. 29. See also A. Lorenz, Philologus, xxx 613. 1126. *quói* Sp. with the mss.

1123. *fundus* appears to be a legal phrase in the sense of *auctor*: cf. Paul. Festi p. 89 *fundus dicitur populus esse rei quam alienat, hoc est auctor*. Forcellini quotes an instance of it from Cicero, Balb. 8, 20, and two from Gellius. See also

Wordsworth, Spec. of Early Latin, p. 471.

1124. *incommode* 'ill-timedly'.

1126. *erga* stands after the accusative governed by it in several instances: Asin. 20; Capt. ii 1, 48; ii 3, 56; Epid. iii 3, 9.

CA. síquid amicum ergá bene feci aut cónsului  
fidéliter,

nón videor meruísse laudem, cúlpa caruísse árbitor. s

130 nám beneficium, hómini proprium quód datur, pro-  
súm perit;

quód datum utendúmst, repetundi id cópiast, quandó  
velis.

CH. ést ita ut tu dícis. sed ego hoc néqueo mi-  
rarí satis,

eúm sororem déspondisse suam ín tam fortem fá-  
miliam,

Lúsiteli quidéu Philtonis filio. Lv. enim me nó-  
minat. 10

135 CA. fámiliam optumam ócupavit. Lv. quíd ego  
cesso hos cónloqui?

1127. The reading is uncertain: the mss. have *ex his aedibus absque te foret*, in which the dactyl *aedibus* is faulty instead of a trochee. Perhaps we should read *nam ápsque te foret* (or *esset*) *exaedificavisset me ex his aedibus*, in agreement with the observation of A. Fleckeisen that *apsque te foret* in all other instances in Plautus holds the first place in the sentence. See above, v. 832, and comp. Lorenz, Jahresber. p. 408. Sp. reads *nam aedibus me exaedificasset éxtus, ápsque té foret*. 1130. Ritschl writes *homoni* (against the mss.); but though I do not like to adopt this form (see v. 1018), I agree with Ritschl in rejecting the pronunciation *benéficiu*, which would be required to avoid the hiatus; I rather consider it probable that Plautus wrote *étenim benficiu hómini*: cf. 688. Sp. inserts *id* after *benficiu*.

1127. It appears to be difficult to render in English the joke implied in *exaedificavisset me ex aedibus*; in German it would be obvious to say, *aus diesem hause hätte er mich herausgehaust*.

1130. For *prosum* see n. on v. 780.

1131. *utendum dare* 'to lend': n. on Aul. 96.—*copia* 'possi-

bility'.

1133. *fortis* 'excellent', a sense confined to colloquial Latin.

1134. *enim* 'to be sure'; see n. on Aul. 496.

1135. *occupare* 'est etiam invenire, tenere vel possidere', Nonius, p. 335 sq., who quotes this passage.

séd maneam etiam, opínor: namque hoc cómmo-  
dum orditúr loqui.

\* \* \*  
\* \* \*  
\* \* \*

CH. váh. CA. quid est? CH. oblítus intus dú-  
dum tibi sum dícere:

módo mi advenientí nugator quídam occessit óbviám,  
nínimis pergraphicus súcophanta. is mílle nummum  
se aúreum 15

1140 meó datu tibi férre et gnato Lésbonico aibát meo:  
quem égo nec qui esset nóveram neque úsquam  
conspexí prius.

séd quid rides? CA. meo ádlegatu vénit, quasi  
qui aurúm mihi  
férret aps te, quód darem tuæ gnátae dotem: ut  
filius

túos, quando illi a mé darem, esse adlátum id aps  
te créderet, 20

1145 neú qui rem ipsam pósset intellégere, thensaurúm  
suom

1136. The last words of this line seem to show that some lines have dropt out in which Lysiteles' marriage with Charmides' daughter was discussed. Sp. does not mark a gap. 1141. *noram neque eum ante usquam* Sp. with the mss. I follow R.

1136. *maneam* 'I had better stay'.—For *commodum* see n. on v. 400.

1137. *dudum* 'just now'.—The phrase *oblitus sum dicere* occurs in the same way Pseud. 171, and with *edicere* Pers. 722. (E. Walder, *Infin.* bei Pl. p. 25.)

1140. *meo datu* is quite in the Plautine style (instead of *aurum a me datum* in prose), comp. directly below *meo ad-*

*legatu*=a me delegatus. Verbal formations of this character are discussed by Gellius XIII 19. In this way *arbitratu meo* is used in classical Latin.

1144. *a me* 'out of my own means'.

1145. *neu qui* is instead of *neu aliqui* 'nor in any manner might learn the secret'.—*thensaurum tuom me penes esse* is added in explanation of *rem ipsam*.

mé esse penes, atque á me lege pópuli patrum  
pósceret.

CH. scíte edepol. CA. Megarónides comúnis hoc  
meus ét tuos

bénevolens conméntust. CH. quin conlaúdo con-  
silium ét probo.

LV. quíd ego ineptus, dúm sermonem véreor inter-  
rúmpere, 25

1150 sólus sto nec, quód conatus sum ágere, ago? homines  
cónloquar.

CH. quís hic est, qui huc ad nós incedit? LV. Chár-  
midem socrúm suum

Lúsiteles salútat. CH. di dent tíbi, Lusiteles, quae  
velis.

CA. nón ego sum dignús salutis? LV. ímmo salve,  
Cállicles.

húnc priorem aequómst me habere: túnica propior  
pállios. 30

1155 CA. deós volo consília vobis vóstra recte vórtete.

1146. *atque eum lege a me populi p. p.* Sp. against the mss. and most improbably. 1150. *hominis* Sp., R. 1153. The reading *dignus salutis* is expressly attested by Nonius as an instance of the genetive after this adjective; for other instances see Ruddiman's Instit. ed. Stallbaum II p. 108 and Reisig's Lectures ed. Haase p. 638. See also Nettleship on Virg. A. XII 649. The mss. read *dignus salute*, which would necessitate the assumption of a hiatus in the caesura. Sp. adopts the transposition *salute dignus*. 1154. Sp. assigns the words *tunica p. p.* to Callicles. 1155. *vobis* is not in the mss., but added by Hermann and Fleckeisen. Sp. prefers reading *cons. vostra recta r. v.*

1146. For the position of *penes* after the case governed by it see Aul. 645.

1148. For *benevolens* as noun see v. 46.—*quin* 'I do indeed': cf. above, v. 932.

1149. For the infin. after

*vereri* see n. on v. 754.

1150. *conatus sum* 'I have undertaken (resolved) to do'.

1154. A similar proverb occurs in Theocr. XVI 18 ἀντρέψω ἢ γόρνυ κνάμα.

1155. *deos* is monosyllabic.



CH. *filiam meam tibi desponsam esse audio. Lv. nisi tú nevis.*

CH. *immo haud nolo. Lv. sponden tu ergo tuam gnatam uxorem mihi?*

CH. *spondeo et mille auri Philippum dotis. Lv. dotem níl moror.*

CH. *si illa tibi placet, placenda dós quoquest quam dát tibi.* 35

1160 *póstrmo quod vis non duces, nísi illud, quod non vis, feres.*

CA. *iús hic orat. Lv. ínpetrabit te ádvocato atque árbítro.*

*istac lege filiam tuam sponden mi uxorem dari?*

CH. *spondeo. CA. et ego spondeo itidem. Lv. oh, sálvete adfinés mei.*

CH. *átqui edepol sunt rés, quas propter tibi tamen suscénsui.* 40

1156. *nisi tu nevis* is polite instead of 'salva tua auctoritate', or 'si quidem tibi placet'. For *nevis* comp. above v. 328.

1157. Lysiteles wants to hear the legal phrasing of the agreement: see above n. on v. 500 and 503.

1158. *auri* is dependent on *Philippum*, comp. the French 'Louis d'or'.—*dotis* 'as dowry': cf. Ter. Haut. 888, *talenta dotis duo*.

1159. For *placenda* see n. on v. 264. Zumpt § 657.

1160. *quod vis, uxorem*: cf. v. 242 *quod amat*.

1161. *orare* is archaic for *dicere*, and like all archaic phrases maintained itself especially in legal phraseology. Callicles says *tus orat* instead of *aequom orat*, and Lysiteles accordingly shapes his answer so as to keep the legal colouring: *tus ínpetrabit*, 'he shall

win his suit', you being his supporter and umpire. Brix aptly compares Epid. i 1, 23 *ius dicis. Er. me decet. Tr. iam tu autem nobis praeturam geris?* and Rud. 1152, *Gr. ius bonum oras. Tr. edepol hau tecum orat, nam tu iniuriu's.*

1162. *istac, tua, lege, sc. ut dotem accipiam.*

1163. Lysiteles uses the plural *adfinés* in allusion to Callicles' participation in the *sponsio*; or, perhaps, the gap noticed after v. 1136 may have contained some talk between Charmides and Callicles relative to Lesbonicus' marriage with Callicles' daughter (cf. v. 1183), by which Lysiteles would likewise become related to Callicles.

1164. *suscensere* is the only genuine Latin form: see my n. on Ter. Andr. 376. It is in the present place attested by all our mss.

1165 Lv. quid ego feci? CH. meum corrumpi quia per-  
pessu's filium.

Lv. si id mea voluntate factumst, est quod mihi  
suscenseas.

\* \* \* \*

séd sine me hoc aps te inpetrare, quód volo.

CH. quid id est? Lv. scies:

siquid stulte fecit, ut ea missa facias omnia.

quid quassas caput? CH. cruciatur cor mi et me-  
tuo. Lv. quidnam id est? 43

1170 CH. quom ille itast ut eum esse nolo, id crucior:  
metuo, si tibi

dénegem quod me óras, ne me léviorém erga té  
putes.

nón gravabor: fáciam ita ut vis. Lv. próbus es.  
eo, ut illum évocem.

CH. míserumst male proméríta, ut meríta súnt, si  
ulcisci nón licet.

Lv. áperite hoc, aperíte propere et Lésbonicum, sí  
domist, 50

1175 évocaté: ita súbitumst propere quód eum conven-  
túm volo.

1165. In the gap which has been justly assumed after this line Lysiteles may have explained how it happened that his expostulations with Lesbionicus were ineffectual. Sp. does not mark a gap in this place. 1170. Ritschl has justly added *eum* which is omitted in the mss.; cf. v. 307. 1171. *te l. erga me* Sp. with the mss.; this nonsensical reading was first corrected by G. Hermann.

1173. I prefer Lindemann's reading *sunt* to Ritschl's *sint*. The mss. are very corrupt here, they have *promerit aut merita sintis ulcis cin locet*. 1175. The mss. add *foras* in the beginning of the line, which might be kept by reading *vocate* (as Sp. does): but *evocare* is supported by the analogy of v. 1172.—*ita*

1166. For *voluntate* see Intro. to Aul. p. XLIV.

1171. *leviorem* 'rather neglectful': he does not like to refuse the first request of his new son-in-law.

1172. *probus es* is, like *benignus* or *lepidus es*, one of the Latin expressions for our 'thank you'.

1174. For *aperite hoc* cf. v. 870.

LESBONICVS. LVSITELES. CHARMIDES. CALLICLES.

LE. quis homo tam tumúltuoso sónitu me excivít  
foras? V 3.

LV. bénevolens tuos átque amicus. LE. sátine sal-  
vae? díe mihi.

LV. récte: tuom patrém rediisse sálvom peregre  
gaúdeo.

LE. quis id ait? LV. ego. LE. tún vidisti? LV. et  
túte item videás licet. 55

1180 LE. ó pater, patrér mi, salve. CH. sálve multum,  
gnáte mi.

LE. síquid tibi, patrér, laboris CH. nfl evenit, né  
time:

béne re gesta sálvos redeo. sí tu modo frugi ésse vis,  
\* \* \* \*

haéc tibi pactast Cállicletis filia. LE. ego ducám,  
pater,

*subitumst, propere* is the reading of Brix and (except that they give *subitost*) of the mss. *subitum* means 'a pressing affair': Brix justly compares Curo. II 3, 23 *ita res subitast: celeriter mi hoc homine conventost opus*. 1177. *satin est salve* Sp. with CDZ. It would be perverse to use *recte* in the next line as an argument to defend this reading. 1182. Ritschl supplies the following lines:—*ignoscentur, per stultitiam quæ deliquisti antidhac; Verum posthac ne in desidiam, qua adsuevisti, reccidas, Haec tibi etc.* (Sp. does not mark a gap, as is his custom.)

Sc. III. Lesbonicus is pardoned by his father and provided with a wife to keep him steady in future.

1177. *satine salvaë*, sc. *res tuge*, 'I hope all is well with you', a form of polite and friendly enquiry, used by Livy in several passages: I 58, 7, III 26, x 18; comp. also in Plantus Stich. 8, *salvaene amabo*.

1178. *recte* 'all right'.

1181. Lesbonicus was going to say *siquid tibi laboris evenit, nollem*: cf. Ter. Haut. 82, but is interrupted by his father, who most considerately assures him that he has not undergone much toil, though the audience know better.

1183. *Callicletis* is the genitive necessitated by the metre in the present line, though our

ét eam et si quam aliám iubebis. CH. quámquam  
tibi suscénsui, 60

1185 *miseria una* uní quidem hominist ádfatim. CA. im-  
mo huíc parumst:

nám si pro peccátis centum dúcat uxoris, parumst.

LE. át iam posthac téperabo. CH. dícis, si faciás  
modo.

Lv. númquid causaest quín uxorem crás domum  
ducam? CH. óptumumst.

tu ín perendínúm paratus sís ut ducas. ω. plaúдите.

1187. *facies* Sp. (*faciaes* B, whence Camerarius wrote *facias*;  
but *facies* is the reading of the other mss.)

mss. give *callicli*: but Charisius p. 132, 10 expressly attests such forms as *Pericletis* et *Stratocletis*. Ritschl says 'illam declinationem non Charisius tantum testatur cum aliis grammaticis, sed inscriptiones quoque frequentant, quamquam in his quidem fatendum est Plautinae aetatis atque adeo septimi ab u. c. saeculi exemplum desiderari'. See also O. Sievers, *Acta soc. phil. Lips.* II 1 p. 61 (where there is also a note by F. Ritschl).

1185. *miseria una* 'one punishment', a wife being considered as a punishment.—The hiatus after *adfatum* is legitimate on account of the change of speakers.

1186. For the accusative *uxoris* (given by B) see n. on

Aul. 482, and add Munro on *Lucr.* II 467. (Charisius p. 129 K.) Baiter on *Cicero ad fam.* I 9, 2. Ph. Wagner, *Orthogr. Verg.* p. 403 sq.

1188. 'Is there any reason why I should not wed my bride to-morrow?' Examples of the expression are given in my n. on Aul. 260.

1189. *in perendinum* 'on the day after'. *perendie* is derived from *perom diem*, lit. 'the next day': for *perom* cf. Sanskr. *paras* 'other', and *param* = Greek *πέραν*. See Corssen I 770.—ω denotes *cantor* or *cantio*: the singer who appears at the end of the performance and asks the spectators for their favour and applause. See on the whole subject my note on *Ter. Andr.* 980.

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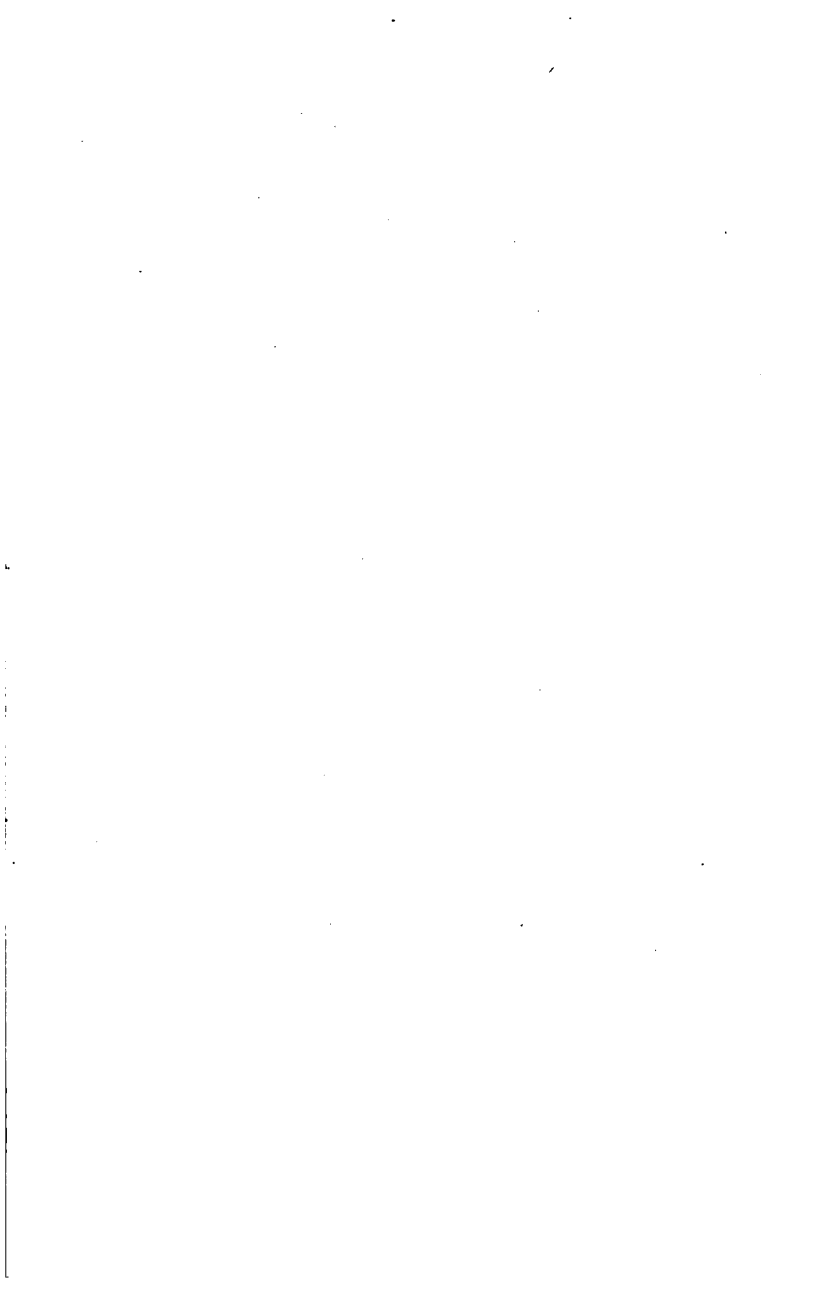
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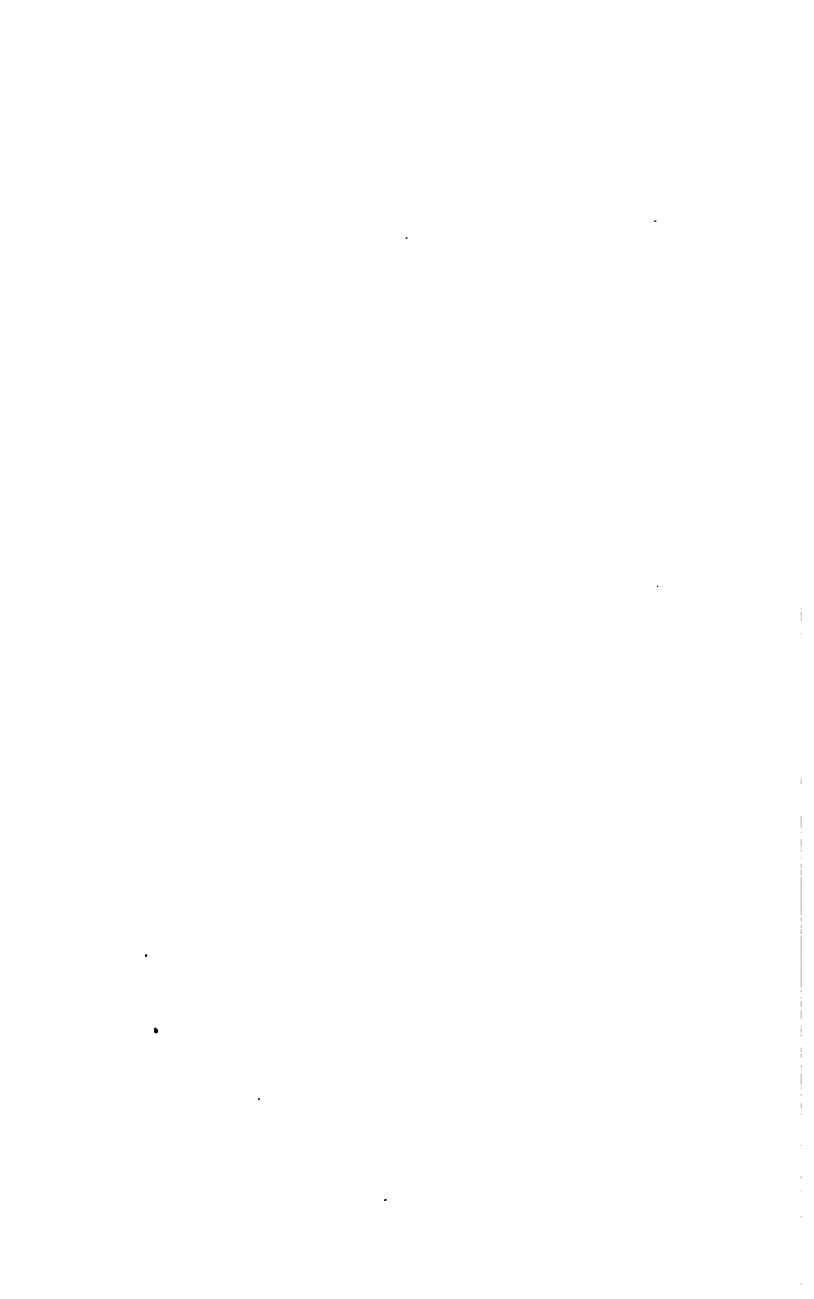
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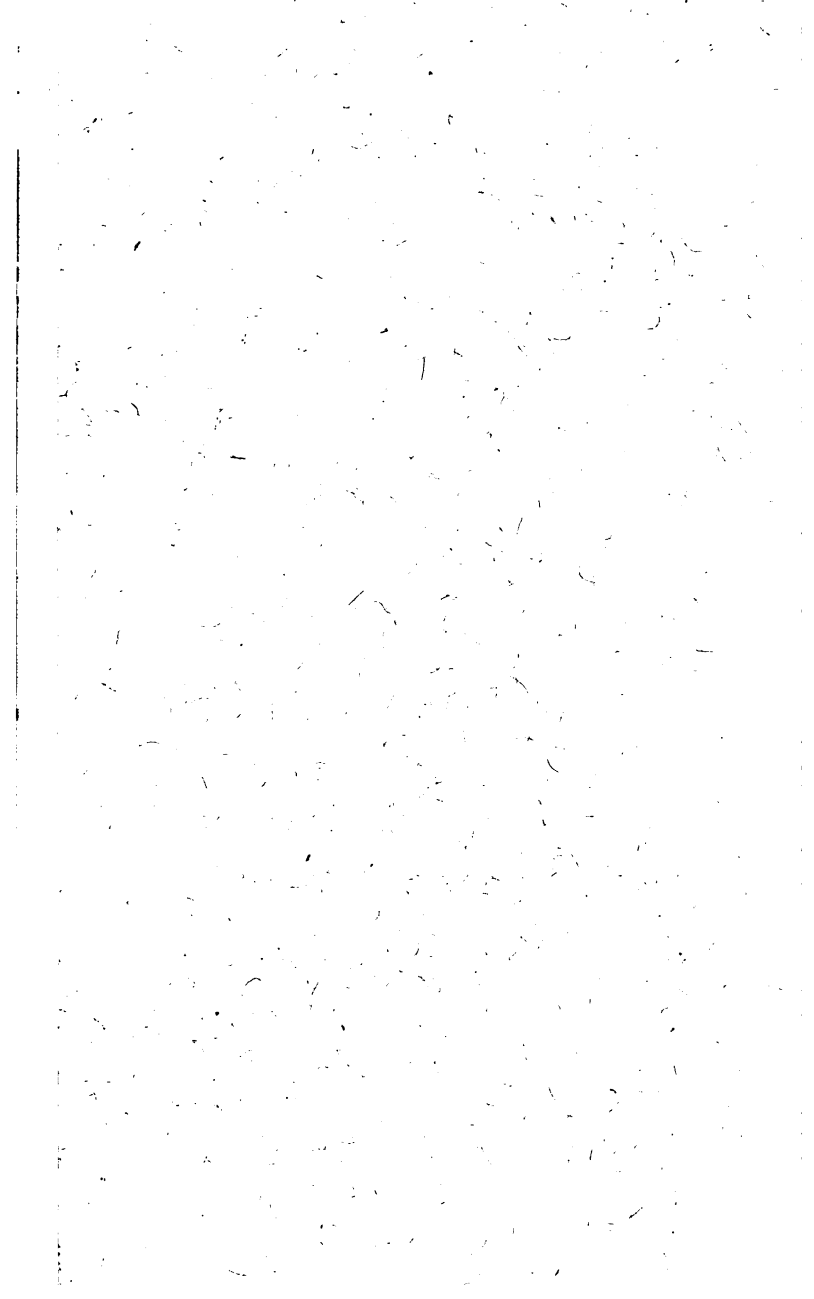
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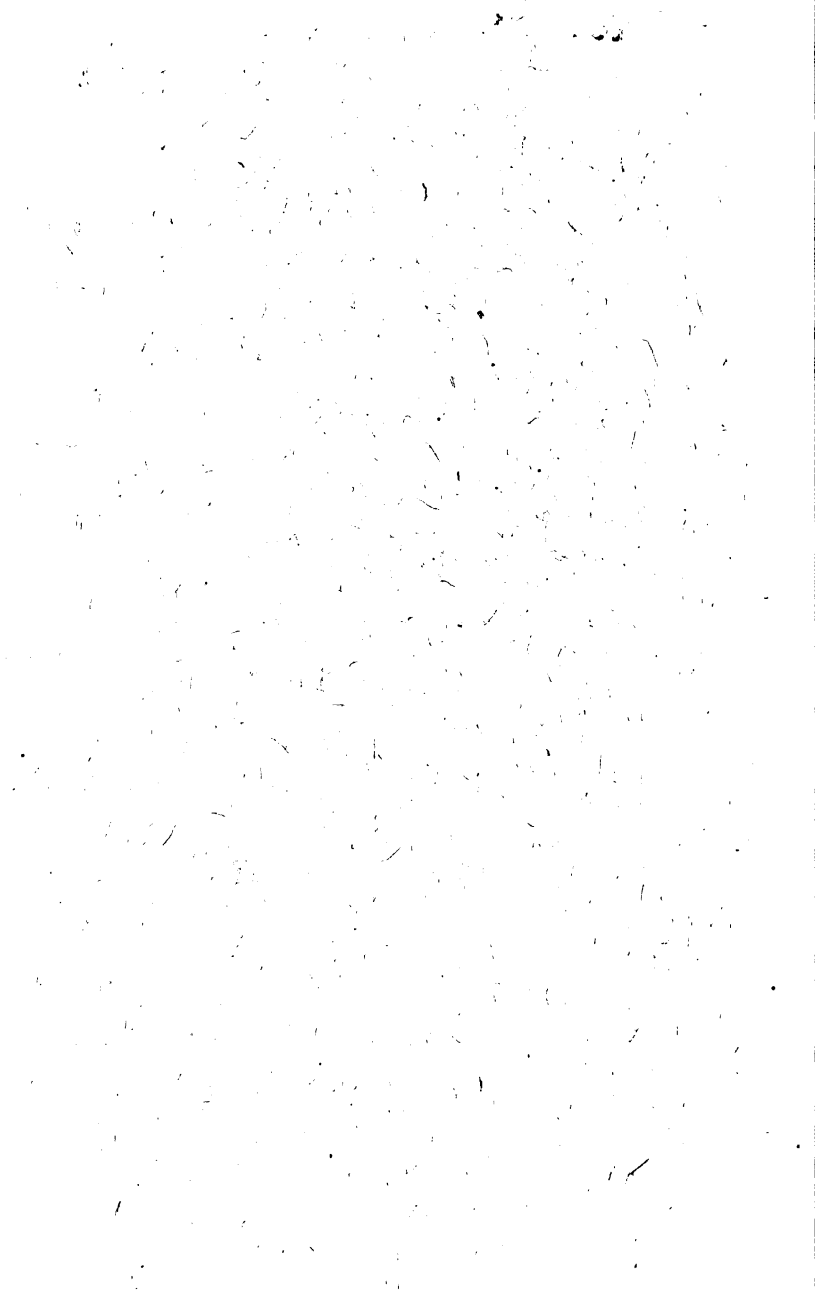
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